

CONTENTS

Chapter Eleven:	41
The Chapter Concerning the Belief that the Sahabah ﷺ Had in the Unseen	41
The Magnificence of Imaan.....	41
Rasulullaah ﷺ Gives the Glad Tidings of Jannah for the Person who Dies Without Committing Shirk	42
The Incident of the Bedouin with Great Understanding	43
The Narration of Hadhrat Uthmaan رضي الله عنه Stating that Jahannam is Forbidden to the One who Recites the Shahaadah	43
Rasulullaah ﷺ Gives the Glad Tidings of Forgiveness to the Sahabah ﷺ who Recited the Shahaadah with him in a Particular Gathering.....	43
Rasulullaah ﷺ Gives Glad Tidings to the Sahabah ﷺ in Kudayd.....	44
The Shahaadah Atones for a False Oath.....	44
People who Recited the Shahaadah will Leave Jahannam.....	45
A Group of Mu'mineen that will be Saved from Jahannam.....	45
The Statements of Hadhrat Ali رضي الله عنه, Hadhrat Abu Dardaa رضي الله عنه and Hadhrat Abdullaah bin Mas'ood رضي الله عنه Concerning the Shahaadah and those Reciting it.....	46
The Gatherings of Imaan	46
The Eagerness of Hadhrat Abdullaah bin Rawaaha رضي الله عنه to Participate in the Gatherings of Imaan	46
The Eagerness of Hadhrat Umar رضي الله عنه and Hadhrat Mu'aadh رضي الله عنه to Participate in the Gatherings of Imaan	47
Renewing Imaan	48
The incident of a Man With Diarrhoea	48
The Incident of Hadhrat Abdullaah bin Mas'ood رضي الله عنه and his Wife	48
The Incident of Hadhrat Abdullaah bin Rawaaha رضي الله عنه and his Wife.....	49
The Incident of Hadhrat Umar رضي الله عنه and Rasulullaah ﷺ at Hudaybiyyah.....	49
The Happiness of Rasulullaah ﷺ when Revelation About Forgiveness and Victory Arrived as they were Returning from Hudaybiyyah.....	51
The Incident of the River Nile during the Khilaafah of Hadhrat Umar رضي الله عنه	53
Hadhrat Alaa bin Hadhrami رضي الله عنه leads the Muslim Army into the Ocean.....	53
Hadhrat Tameem Daari رضي الله عنه Drives a Fire Away.....	54
What Rasulullaah ﷺ saw when He struck A Boulder During Preparations for the Battle of Khandaq and the Glad Tidings he gave the Sahabah رضي الله عنه	54
Hadhrat Khaalid رضي الله عنه Drinks Poison and the Statement of a Christian about the Sahabah رضي الله عنه	57
Statements of the Sahabah رضي الله عنه Attesting that Large Numbers Does not Bring Assistance	57
The Reality and Perfection of Imaan	58
Rasulullaah ﷺ asks Hadhrat Haarith Bin Maalik رضي الله عنه how he Felt and his Reply	58
Rasulullaah ﷺ asks Hadhrat Mu'aadh رضي الله عنه how he Felt and his Reply	59
Rasulullaah ﷺ asks Hadhrat Suwayd bin Haaritha رضي الله عنه and his Companions	60

The Incident of a Munaafiq who Approached Rasulullaah ﷺ to Seek Forgiveness on his behalf.....	60
Imaan (Belief) In the Being of Allaah ﷺ and His Attributes	61
A Sahabi ﷺ Recites Surah Ikhlaas in Abundance.....	61
Rasulullaah ﷺ Corroborates what a Jewish Scholar had to say about Allaah.....	61
The Narrations of Hadhrat Anas ﷺ and Hadhrat Abu Dharr ﷺ about how Allaah will Resurrect People	62
Rasulullaah ﷺ Instructs the Sahabah ﷺ to say,	62
A Jew Questions Rasulullaah ﷺ about Volition	63
Rasulullaah ﷺ and the Sahabah ﷺ Oversleep by the Will of Allaah.....	63
A Jew Questions Hadhrat Umar ﷺ about the verse "Jannah has the vastness of the heavens and the earth"	64
Hadhrat Ali ﷺ Debates with a man about Volition.....	64
Rasulullaah ﷺ tells the Sahabah ﷺ what Hypocrisy is not.....	65
The Incident of Rasulullaah ﷺ with a Bedouin asking about Reckoning	65
The Incident of Hadhrat Mu'adh ﷺ when Hadhrat Umar ﷺ Sent him to Collect zakaah	65
The Narration of Hadhrat Aa'isha ﷺ concerning the Lady who Debated.....	66
The Statements of Hadhrat Abu Bakr ﷺ Concerning Belief in Allaah ﷺ	66
The Statement of Hadhrat Aa'isha ﷺ when a Woman Passed Away while in Sajdah	67
Imaan (Belief) in the Angels	68
The Statement of Hadhrat Ali ﷺ Concerning the Turbulence of the Water and Wind when the Nation of Hadhrat Nooh ﷺ and the Nation of Aad were Destroyed	68
Hadhrat Salmaan ﷺ says at the Time of his Death, "I have a few Visitors who have entered".....	68
Imaan (Belief) in Predestination	69
Rasulullaah ﷺ's Words to Hadhrat Aa'isha ﷺ at the Funeral of a Child from the Ansaar	69
Hadhrat Ubaadah bin Saamit ﷺ enjoins his Son to believe in the Predestination of Good and Evil.....	69
A Sahabi ﷺ Weeps on his Deathbed because He knew Not What Allaah had Destined for him	70
Hadhrat Mu'aadh ﷺ Weeps on his Deathbed because He knew Not What Allaah had Destined for him ..	70
What Hadhrat Abdullaah bin Abbaas ﷺ said about People who Contested Belief in Predestination ..	70
Hadhrat Abdullaah bin Umar ﷺ severs Relations with a Friend who Objected to Predestination ..	71
The Statement of Hadhrat Ali ﷺ concerning predestination and Those who Object to it	72
The Couplets Hadhrat Umar ﷺ would Recite on the pulpit Concerning predestination.....	73
Imaan (Belief) in the Signs of Qiyaamah	73
The Words of Rasulullaah ﷺ When Allaah Revealed the verse "When the trumpet is blown"	73
The Fear of Hadhrat Sauda Yamaaniyyah ﷺ for the Appearance of Dajjaal.....	73
The Statements of Hadhrat Abu Bakr ﷺ and Hadhrat Abdullaah bin Abbaas ﷺ Concerning Dajjaal	74
Imaan (Belief) in What is to Happen in the Grave and the Existence of Barzakh	74
The Words of Hadhrat Abu Bakr Siddeeq ﷺ on his Deathbed.....	74
The Words of Hadhrat Umar ﷺ on his Deathbed.....	76
The Weeping of Hadhrat Uthmaan ﷺ whenever he Stood by a Grave	76
The Words of Hadhrat Hudhayfah ﷺ on his Deathbed	77

The Words of Hadhrat Abu Moosa ﷺ at the Approach of Death	77
Hadhrat Usayd bin Hudhayr ﷺ Longs to be in One of three Conditions	78
Imaan (Belief) in the Aakhirah	78
Rasulullaah ﷺ's Description of Jannah	78
The Incident of Hadhrat Faatima ؓ when she Went to her Father ﷺ for something of benefit in this World and Returned with Something of Benefit in the Aakhirah	79
The Statement of Hadhrat Abu Moosa Ash'ari ﷺ Concerning the Reason for People being Oblivious of the Aakhirah	79
Imaan (Belief) in the What is to Happen on the Day of Qiyaamah	80
Rasulullaah ﷺ's Desire for his Ummah to Comprise of Half the people of Jannah	80
Hadhrat Zubayr ؓ Asks Rasulullaah ﷺ about Certain Conditions in the Aakhirah	81
Hadhrat Abdullaah bin Rawaaah ؓ Weeps at the Thought of a Verse Concerning Jahannam	82
Hadhrat Ubaadah ؓ Asks his Family and Neighbours to Take Retribution from him When Death Approached	83
Hadhrat Umar ؓ's Fear for Reckoning on the Day of Qiyaamah	83
The Weeping of Hadhrat Abu Hurayrah ؓ and Hadhrat Mu'aawiya ؓ when they Heard a Hadith about the Aakhirah	84
Imaan (Belief) in Intercession	84
Rasulullaah ﷺ says, "My Intercession shall be for those members of my Ummah who never commit Shirk" ..	84
The Du'a Rasulullaah ﷺ will Make for his Ummah Before Allaah shall be his Intercession on their Behalf ..	85
Rasulullaah ﷺ says, "I am an Excellent man for the Sinners of my Ummah" ..	85
The verse of the Qur'aan that kindles the Most Hope According to Hadhrat Ali ؓ ..	86
The Statement of Hadhrat Buraydah ؓ in front of Hadhrat Mu'aawiya ؓ Concerning Intercession ..	86
The Reply Hadhrat Jaabir ؓ gave a person who Denied Intercession ..	86
The Sahabah ؓ Picture the Scene of Jannah in a Gathering with Rasulullaah ﷺ as if they can Actually see it before their Eyes	88
Rasulullaah ﷺ Tells the Sahabah ؓ about the Last Day	88
A Bedouin asks Rasulullaah ﷺ about a Tree in Jannah	89
A Bedouin asks Rasulullaah ﷺ about the Fruit of Jannah	90
An Abyssinian Man Dies in Rasulullaah ﷺ's Gathering after Hearing the Description of Jannah	91
Hadhrat Ali ؓ Gives Hadhrat Umar ؓ the Glad Tidings of Jannah on his Deathbed	92
Hadhrat Umar ؓ Weeps at the Mention of Jannah	92
Hadhrat Sa'd bin Abi Waqqas ؓ Is Hopeful of Jannah on his Deathbed	92
Hadhrat Amr bin Al Aas ؓ Fears the Life after Death at the time of his Death	93
The Previously Quoted Statements of the Sahabah ؓ Concerning Belief in Jannah and Jahannam ..	94
Hadhrat Aa'isha ؓ Weeps at the Thought of Jahannam and the Words of Rasulullaah ﷺ	97
An Old Man and a Youngster Pass Away at the Mention of Jahannam	97
The Previously Quoted Statements of the Sahabah ؓ Concerning Fear for Jahannam	98
Conviction in the Promises of Allaah	99
The Conviction of Hadhrat Abu Bakr ؓ in the Battle between the Romans and the Persians as Promised by Allaah	99

The Conviction of Hadhrat Ka'b bin Adi ﷺ about the Domination of Islaam	100
The Statements of Hadhrat Abu Bakr ﷺ, Hadhrat Umar ﷺ and Hadhrat Sa'd ﷺ about Conviction in the Allaah's Promise to Assist the Mu'mineen	101
Conviction in the Words of Rasulullaah ﷺ	103
Hadhrat Khuzaymah bin Thaabit ﷺ Corroborates the Words of Rasulullaah ﷺ in a Dispute with a Bedouin	103
Hadhrat Abu Bakr ﷺ Verifies Rasulullaah ﷺ's Account of his Night Journey (to the heavens)	104
Hadhrat Umar ﷺ's Conviction in the Words of Rasulullaah ﷺ Concerning the Extinction of Species..	104
Hadhrat Ali ﷺ's Conviction in the Words of Rasulullaah ﷺ Concerning his Assassination	105
Hadhrat Ammaar ﷺ's Conviction in the Words of Rasulullaah ﷺ Concerning his Death	106
Hadhrat Abu Dharr ﷺ's Conviction in the Words of Rasulullaah ﷺ Concerning his Death.....	106
Hadhrat Khuraym bin Aws ﷺ's Conviction in the Words of Rasulullaah ﷺ Concerning Shaymaa bint Buqaylah	108
Hadhrat Mugheerah bin Shu'ba ﷺ is Convinced by the Words of Rasulullaah ﷺ Promising assistance and Victory	109
The Conviction of Hadhrat Abu Dardaa ﷺ in the Words Rasulullaah ﷺ Taught him for Protection ...	109
Statements of the Sahabah ﷺ that have Been Quoted Previously Concerning Conviction in the Words of Rasulullaah ﷺ	110
Conviction in the Recompense for Actions	111
The Conviction of Hadhrat Abu Bakr ﷺ in the Recompense for Actions	111
The Conviction of Hadhrat Umar bin Khattaab ﷺ in the Recompense for Actions	112
The Conviction of Hadhrat Amr bin Samurah ﷺ and Hadhrat Imraan bin Husayn ﷺ	113
The Belief of Hadhrat Abu Bakr ﷺ and another Sahabi ﷺ Concerning Recompense	114
The Strength of the Imaan of the Sahabah ﷺ	115
The Sahabah ﷺ Abide by the verse "Whether you make known what is in your hearts or hide it..." .	115
The Response of the Sahabah ﷺ to the verse "Those who do not mix their Imaan with wrong-doing" ..	117
The Response of the Ladies of the Sahabah ﷺ when Allaah revealed the verse: "And they should wear their scarves over their Chests"	118
The Incident of an Old Man who had Committed many Sins and the Incident of Hadhrat Abu Farwah ﷺ ..	118
The Incident of a Sinful Woman and Hadhrat Abu Hurayrah ﷺ	119
The Response of Rasulullaah ﷺ's Poets when Allaah Revealed the verse: "Only deviant people follow the poets"	120
The Longing to Meet Allaah and Dislike to Meet Him.....	120
Hadhrat Abu Bakr ﷺ Weeps when Allaah reveals the verse: "When the earth shall quake most violently"	121
Rasulullaah ﷺ Informs Hadhrat Umar ﷺ About what would Happen in the Grave.....	121
The Statement of Hadhrat Umar ﷺ Concerning the Strength of Hadhrat Uthmaan ﷺ's Imaan ...	122
Words of the Sahabah ﷺ that have Already Been Quoted about the Strength of Imaan	122

Chapter Eleven

The Chapter Concerning the Belief that the Sahabah ﷺ Had in the Unseen

This chapter highlights how the Sahabah ﷺ believed in the unseen and how for the news Nabi ﷺ gave them, they forsook temporary pleasures, human evidence, transitory opinions and worldly experiences. It was as if they were actually witnessing the unseen and rejecting what they witnessed.

The Magnificence of Imaan

Rasulullaah ﷺ Gives the Glad Tidings of Jannah for the Person who Testifies with Conviction that there is none worthy of worship but Allaah

Hadhrat Abu Hurayrah ﷺ narrates, "We were a group of Sahabah ﷺ including Abu Bakr ﷺ and Umar ﷺ sitting around Rasulullaah ﷺ, when he got up to leave. Because Rasulullaah ﷺ delayed in returning to us, we feared that he may have come to some harm in our absence. This alarmed us and we quickly got up. I was the first to be alarmed and in my search for Rasulullaah ﷺ, I reached an orchard belonging to the Banu Najjaar tribe of the Ansaar. I circled the orchard looking for a gate, but could not find any. I then came across a stream running into the orchard from a well outside. I therefore squeezed through and found Rasulullaah ﷺ there.

'Abu Hurayrah?' Rasulullaah ﷺ asked. 'Yes, O Rasulullaah ﷺ,' I replied. 'What is the matter?' he asked. I explained, 'You were with us when you left. When you delayed in returning to us, we feared that you may have come to some harm in our absence. This alarmed us and I was the first to be alarmed. When I reached this orchard, I squeezed through as a fox would do and entered. The others are all behind me.' Handing me his shoes, Rasulullaah ﷺ said, 'O Abu Hurayrah! Take these shoes of mine and give the glad tidings of Jannah to every person you meet outside this orchard who testifies with conviction of the heart that there is none worthy of worship but Allaah.'

The first person I met was Umar ﷺ. 'What are these shoes, O Abu Hurayrah?' he asked. These are Rasulullaah ﷺ's shoes. He has sent me to give the glad tidings of Jannah to every person I meet who testifies with conviction of the heart that there is none worthy of worship but Allaah.' Umar ﷺ then struck me so hard on the chest that I fell down on my buttocks. He then instructed me to return and I returned to Rasulullaah ﷺ seeking help in tears. Umar ﷺ

was almost upon me as he came in my footsteps. 'What has happened to you, O Abu Hurayrah?' Rasulullaah ﷺ asked. I related the incident to him saying, 'I met Umar ﷺ and when I told him the message you had sent me with, he struck me so hard on the chest that I fell down on my buttocks. He then told me to return.'

'O Umar!' Rasulullaah ﷺ said, 'What made you do that?' Umar ﷺ said, 'May my parents be sacrificed for you, O Rasulullaah ﷺ! Did you send Abu Hurayrah with your shoes to give the glad tidings of Jannah to every person he meets who testifies with conviction of the heart that there is none worthy of worship but Allaah?' 'I certainly did,' Rasulullaah ﷺ replied. 'Do not do that,' Umar ﷺ pleaded, 'because I fear that people would pin all their hopes in this (and stop doing good deeds). Rather leave them to continue doing good deeds.' Rasulullaah ﷺ then said, 'Then leave them.'⁽¹⁾

Rasulullaah ﷺ Gives the Glad Tidings of Jannah for the Person who Dies Without Committing Shirk

Hadhrat Abu Dharr ﷺ narrates, "When I came outdoors one night, I happened to see Rasulullaah ﷺ walking all alone. Thinking to myself that perhaps Rasulullaah ﷺ did not like anyone to be walking with him, I started walking where the moonlight was not shining (so that he may not notice me). Rasulullaah ﷺ however turned around and when he saw me, he asked, 'Who is there?' I replied by saying, 'It is Abu Dharr. May Allaah sacrifice me for you!' 'Come here, O Abu Dharr,' Rasulullaah ﷺ called out. After walking with him for a while, Rasulullaah ﷺ said, 'Verily those with plenty of wealth will have the least (rewards) on the Day of Qiyaamah except for the person whom Allaah gives wealth in abundance and he distributes it to his right, his left, in front of him and behind him, using it all in good causes.'

I then walked on a while longer with Rasulullaah ﷺ when he said, 'Sit down here.' It was an open plain surrounded by stones where he made me sit. He then said to me, 'Remain here until I return.' Rasulullaah ﷺ then walked away into the rocky plain until he disappeared from my view. He was away for a long time until I eventually heard him say as he returned, 'Even though he commits adultery or steals?' When he returned, I could not wait to ask, 'May Allaah sacrifice me for you, O Nabi of Allaah ﷺ! With whom were you talking amongst the rocks? I heard no one reply to you.' Rasulullaah ﷺ replied, 'That was Jibra'eel ﷺ who came to me when I was amongst the rocks. He said, 'Give your Ummah the good news that whoever of them dies without committing Shirk shall enter Jannah.' 'O Jibra'eel!' I asked, 'Even though he commits adultery or steals?' 'Yes,' he replied.

'Even though he commits adultery or steals, O Rasulullaah ﷺ?' I echoed. 'Yes,' Rasulullaah ﷺ replied. I repeated, 'Even though he commits adultery or steals?' 'Certainly,' Rasulullaah ﷺ replied, 'even though he drinks wine.'⁽²⁾

(1) Muslims, as quoted in Jam'uul Fawaa'id (Vol.1 Pg.7).

(2) Bukhaari and Muslim, as quoted in Jam'uul Fawaa'id (Vol.1 Pg.7).

Another narration adds that after Hadhrat Abu Dharr رض repeated the question for the fourth time, Rasulullaah ﷺ said, "Even though Abu Dharr's nose is rubbed in dust (i.e. this shall be the case even though Abu Dharr may not agree)."⁽¹⁾

The Incident of the Bedouin with Great Understanding

Hadhrat Anas رض reports that an old Bedouin called Hadhrat Alqama bin Ulaatha رض once came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! I am an old man who is unable to learn the Qur'aan. However, I do testify that there is none worthy of worship but Allaah and I testify that Muhammad ﷺ is the servant and Rasul of Allaah. In this I have firm conviction." When the old man had left, Rasulullaah ﷺ remarked, "That man has great understanding." It has also been reported that Rasulullaah ﷺ said, "That companion of yours has great understanding."⁽²⁾

The Narration of Hadhrat Uthmaan رض Stating that Jahannam is Forbidden to the One who Recites the Shahaadah

Hadhrat Uthmaan رض narrates that he heard Rasulullaah ﷺ say, "I know a statement which if a person says sincerely from his heart, he will become forbidden to the fire of Jahannam." To this, Hadhrat Umar رض said, "Should I not tell you what it is? It is the statement of sincerity upon which Allaah has made Muhammad ﷺ and his Sahabah رض steadfast. It is the statement of Taqwa that the Nabi of Allaah ﷺ had encouraged his uncle Abu Taalib to recite at the time of his death. It is to testify that there is none worthy of worship but Allaah."⁽³⁾

Rasulullaah ﷺ Gives the Glad Tidings of Forgiveness to the Sahabah رض who Recited the Shahaadah with him in a Particular Gathering

Hadhrat Ya'la bin Shaddaad reports that Hadhrat Ubaadah bin Saamit رض was also present and confirming Hadhrat Abu Shaddaad رض when he said, "We were with Rasulullaah ﷺ when he asked, 'Is there any stranger amongst you?' Rasulullaah ﷺ was referring to the presence of any Jews or Christians. When we assured Rasulullaah ﷺ that there was none, he had the door closed and said, 'Raise your hands and say: Laa Ilaaha Illallaah'. We (together with Rasulullaah ﷺ) had our hands raised for a while, after which Rasulullaah ﷺ put his hands down saying, "All praise is for Allaah. O Allaah! You sent me with

(1) Tirmidhi.

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.70). Kharaaliti in his *Makaarimul Akhlaaq* and Daar Qutni in his *Afraad* have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.503).

(3) Ahmad, as quoted in *Majma'uz Zawaaid* (Vol.1 Pg.15). Abu Ya'la, Ibn Khuzaymah, Ibn Hibbaan, Bayhaqi and others have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.74).

this Kalimah, instructed me with (believing in) it and promised me Jannah for it. Verily, You never break Your promises." (1)

Rasulullaah ﷺ Gives Glad Tidings to the Sahabah ﷺ in Kudayd

Hadhrat Rufaa'ah Juhani رضي الله عنه reports that they were once returning with Rasulullaah ﷺ (to Madinah) when we arrived in Kudayd. When some people started seeking permission from Rasulullaah ﷺ to return to their families, Rasulullaah ﷺ granted permission. Rasulullaah ﷺ then stood up and after duly praising Allaah, he said, "What is the matter with some men who feel that the side of the tree near Rasulullaah ﷺ is more repulsive to them than the other side?" When Rasulullaah ﷺ said this, there was not a person who was not in tears. Someone then remarked, "Whoever seeks leave after this must be a fool!"

Rasulullaah ﷺ then praised Allaah, said many good things and then added, "I testify before Allaah that when a person testifies with sincerity of heart that there is none worthy of worship but Allaah, that I am the Rasul of Allaah and he then proceeds to walk on the right, he will certainly walk the path to Jannah as soon as he dies. My Rabb ﷺ has promised me that He will admit seventy thousand members of my Ummah into Jannah without reckoning or punishment. However, I strongly believe that even before they enter, you people as well your righteous forefathers, spouses and progeny will have already occupied your abodes in Jannah." (2)

Another narration clarifies that it was Hadhrat Abu Bakr رضي الله عنه who said, "Whoever seeks leave after this must be a fool!" (3)

The Shahaadah Atones for a False Oath

Hadhrat Anas رضي الله عنه narrates that when Rasulullaah ﷺ charged a particular person for doing something, the man denied it saying, "No. I swear by the Being besides Whom there is none worthy of worship that I did not do it." Rasulullaah ﷺ was however certain that the man had done it, so after repeating himself several times, Rasulullaah ﷺ said, "Atone for this by attesting that there is none worthy of worship but Allaah." (4) Another narration states that Rasulullaah ﷺ said, "Atone for your lie by confirming that there is none worthy of worship but Allaah." (5)

Hadhrat Abdullaah bin Zubayr رضي الله عنه reports that Rasulullaah ﷺ said, "When a man took a false oath using the words 'I swear by the Being besides Whom there is none worthy of worship', Allaah forgave him (because he recited the

(1) Ahmad, Tabraani and Bazzaar, all reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.19).

(2) Ahmad and Ibn Maajah, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.20).

(3) Daarmi, Ibn Khuzaymah, Ibn Hibbaan and Tabraani, as quoted in *Kanzul Ummaal* (Vol.5 Pg.287).

(4) Bazzaar.

(5) Abu Ya'la. Both Bazzaar and Abu Ya'la report from reliable sources as confirmed by Haythami (Vol.10 Pg.83). Ibn Hajar has however commented on the chain of narrators.

words of the Kalimah)." (1)

People who Recited the Shahaadah will Leave Jahannam

Hadhrat Abu Moosa Ash'ari (رضي الله عنه) narrates that Rasulullaah ﷺ said, "When the people of Jahannam will get together, amongst them will also be those who faced the Qibla (Muslims). The Kuffaar will then say to the Muslims, 'Were you people not Muslims?' When the Muslims reply in the affirmative, the Kuffaar will ridicule, 'Then of what use was your Islaam when you have ended up with us here in the fire?' The Muslims will reply, 'We were detained because of the sins that we committed.' When Allaah hears what the Kuffaar have to say, He will issue orders that all those who faced the Qibla should be removed from Jahannam. When the Kuffaar remaining behind in Jahannam see this, they will lament, 'If only we had been Muslims so that we could leave just as they have left.'" Rasulullaah ﷺ then recited:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَنِ الرَّجِيمِ
 ﴿الرَّاقِفُ تِلْكَ إِلَيْكُ الْكِتَبُ وَ قُرْآنٌ مُّبِينٌ﴾ رَبِّمَا يَوْمَ الْدِينَ كَفَرُوا لَوْ كَانُوا
 مُسْلِمِينَ (سورة الحج: آیت ۲۱)

Alif Laam Raa (Only Allaah knows the meaning of these letters). These are the verses of the Book and the clear Qur'aan. Many a time the Kuffaar will wish that they had been Muslims. {Surah Hijr, verses 1,2} (2)

Hadhrat Anas (رضي الله عنه) narrates that Rasulullaah ﷺ said, "When some believers in (the Kalimah) 'Laa Ilaaha Illallaah' will enter Jahannam because of their sins, the worshippers of (the idols) Laat and Uzza will ridicule them saying, 'Of what use was your recitation of 'Laa Ilaaha Illallaah' when you are with us in Jahannam.' Allaah will then get angry for their part. He will remove the Muslims from Jahannam and put them in the river of life where their burns will be healed just as the moon recovers from its eclipse. They will then enter Jannah where they will be called 'the people from Jahannam'." (3)

Another narration of Tabraani reports that because of the blackness on their faces, they will be called 'the people from Jahannam'. They will then plead to Allaah saying, "O Rabb! Remove this name from us." Allaah will then command them to bathe in a river in Jannah, after which the name will be removed from them (because the blackness will be removed).

A Group of Mu'mineen that will be Saved from Jahannam

Hadhrat Hudhayfah (رضي الله عنه) narrates that Rasulullaah ﷺ said, "Islaam shall fade away just as decorative work fades from a garment. People will have no

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.83).

(2) Tabraani. Ibn Abi Haatim has reported a similar narration.

(3) Tabraani, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.546).

idea what fasting, Sadaqah or sacrifice are. Then such a night will pass over the Qur'aan after which not a single verse of the Qur'aan will be found on earth (the angels will remove every Qur'aan from earth). There shall then remain only a few pockets of people amongst whom an old man and an old lady will say, 'Because we found our forefathers reciting this Kalimah 'Laa Ilaaha Illallaah', we also recite it.' To this, one of the narrators called Hadhrat Sila asked, "Of what use will the Kalimah 'Laa Ilaaha Illallaah' be to them when they will have no idea what fasting, Sadaqah or sacrifice are?" When Hadhrat Hudhayfah رضي الله عنه ignored the question, Hadhrat Sila repeated it thrice. Each time, Hadhrat Hudhayfah رضي الله عنه ignored the question until on the third occasion, he turned to Hadhrat Sila and said, "O Sila! It will save them from Jahannam! It will save them from Jahannam! It will save them from Jahannam!" ⁽¹⁾

The Statements of Hadhrat Ali رضي الله عنه, Hadhrat Abu Dardaa رضي الله عنه and Hadhrat Abdullaah bin Mas'ood رضي الله عنه Concerning the Shahaadah and those Reciting it

Hadhrat Ali رضي الله عنه once said, "The people with the clearest record with Allaah عز وجله and who know Him best are those who have the most love for and who most honour the sanctity of the believers in 'Laa Ilaaha Illallaah'." ⁽²⁾

Hadhrat Saalim bin Abul Ja'd reports that someone once informed Hadhrat Abu Dardaa رضي الله عنه that Abu Sa'd bin Munabbih had set a hundred slaves free. Hadhrat Abu Dardaa رضي الله عنه remarked, "Setting a hundred slaves free from the wealth of a single person is a great deed. However, if you please, I can inform you of something better than that. (It is) Imaan that is attached to the heart day and night and keeping your tongue moist with the Dhikr of Allaah تَبَارَكَ وَتَعَالَى." ⁽³⁾

Hadhrat Abdullaah bin Mas'ood رضي الله عنه said, "Verily Allaah has distributed good character amongst you just as He has distributed your sustenance. Whereas Allaah has given wealth to those whom He loves as well as those whom He does not love, He gives Imaan only to those whom He loves. Therefore, it is only when Allaah loves someone that He gives him Imaan. The person who is too miserly to spend (in Sadaqah), too scared to fight the enemy in Jihaad and cannot exert himself in Ibaadah at nights should recite 'Laa Ilaaha Illallaah', 'Allaahu Akbar', 'Al Hamdu Lillaah' and 'Subhaanallaah' in abundance." ⁽⁴⁾

The Gatherings of Imaan

The Eagerness of Hadhrat Abdullaah bin Rawaaha رضي الله عنه to Participate in the Gatherings of Imaan

Hadhrat Anas bin Maalik رضي الله عنه narrates that whenever Hadhrat Abdullaah bin

(1) Haakim (Vol.4 Pg.545), reporting from reliable sources as confirmed by Dhahabi.

(2) Abu Nu'aym in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.76).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.219). Ibn Abi Dunya has reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.55).

(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.90) and Mudhiri in his *Targheeb wat Tarheeb* (Vol.3 Pg.95).

Rawaaha رواه met one of the Sahabah رضي الله عنه, he say to him, "Come! Let us believe in our Rabb for a moment (let us refresh our Imaan by talking about Allaah for a while)." When he said this to someone one day, the man became angry and reported it to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! Look at Ibn Rawaaha. He prefers your Imaan to the Imaan of a moment." Nabi ﷺ replied, "May Allaah forgive Ibn Rawaaha. He loves the gatherings about which the angels boast." ⁽¹⁾

Hadhrat Ataa bin Yasaar narrates that Hadhrat Abdullaah bin Rawaaha رواه once said to one of his companions, "Come here so that we may believe for a while." "Are we not already believers?" the other asked. "Certainly," Hadhrat Abdullaah bin Rawaaha رواه replied, "but let us talk about Allaah so that our Imaan can be increased." ⁽²⁾

Hadhrat Shurayh bin Abdullaah reports that Hadhrat Abdullaah bin Rawaaha رواه would grab hold of the hand of one of the Sahabah رضي الله عنه and say, "Stand with me so that we may believe for a while by sitting in a gathering of Dhikr." ⁽³⁾

Hadhrat Abu Dardaa رواه says, "Abdullaah bin Rawaaha رواه once caught hold of my hand saying, 'Come! Let us believe for a moment because the heart overturns faster than a pot boiling at its pitch.' ⁽⁴⁾

Hadhrat Abu Dardaa رواه says, "When Abdullaah bin Rawaaha رواه would meet me, he would say, 'O Uwaymir! Sit down so that we may discuss (Imaan) for a while.' We would then sit down and discuss, after which he would say, 'This is a gathering of Imaan. The example of Imaan is like that of your *Qamees*. When you have taken it off, you will again be putting it on and when you have put it on, you will again be taking it off. The heart overturns faster than a pot boiling at its pitch.' ⁽⁵⁾

The Eagerness of Hadhrat Umar رضي الله عنه and Hadhrat Mu'aadh رضي الله عنه to Participate in the Gatherings of Imaan

Hadhrat Abu Dharr رواه reports that Hadhrat Umar رضي الله عنه would grab hold of the hands of one or two Sahabah رضي الله عنه and say, "Stand awhile with me so that we may renew our Imaan." They would then talk about Allaah عز وجله. ⁽⁶⁾

Hadhrat Aswad bin Hilaal reports that they were walking with Hadhrat Mu'aadh bin Jabal رواه when he said to them, "Sit with us so that we may believe for a moment." ⁽⁷⁾

(1) Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.63). Haafidh has commented on the chain of narrators in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.258).

(2) Bayhaqi.

(3) Haafidh Abul Qaasim Laalkaa'ee.

(4) Tayaalisi.

(5) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.101).

(6) Ibn Abi Shaybah and Laalkaa'ee in his Sunnah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.207).

(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.235).

Renewing Imaan

Hadhrat Abu Hurayrah رضي الله عنه reports that Rasulullaah ﷺ once said, "Renew your Imaan." "O Rasulullaah ﷺ" someone asked, "How are we to renew our Imaan?" Rasulullaah ﷺ replied, "Abundantly recite 'Laa Ilaha Illallaah'." ⁽¹⁾

Rejecting Experience and Eye-Witness Accounts

The incident of a Man With Diarrhoea

Hadhrat Abu Sa'eed Khudri رضي الله عنه narrates that a man once came to Rasulullaah ﷺ saying, "My brother is suffering from diarrhoea." "Give him honey to drink," Rasulullaah ﷺ said. The man went, gave honey to his brother and then returned saying, "O Rasulullaah ﷺ I gave him honey but it only made his diarrhoea worse." "Go and give him honey to drink," Rasulullaah ﷺ repeated. The man went, again gave his brother honey and then returned yet again saying, "His diarrhoea is now even worse." Rasulullaah ﷺ said, "Allaah speaks the truth and it is your brother's belly that is lying. Go and give him honey." This time when the man gave honey to his brother, he was completely cured. ⁽²⁾

The Incident of Hadhrat Abdullaah bin Mas'ood رضي الله عنه and his Wife

Hadhrat Zaynab رضي الله عنه who was the wife of Hadhrat Abdullaah bin Mas'ood رضي الله عنه says, "Whenever (my husband) Abdullaah came home after relieving himself, he would clear his throat at the door and spit so that he does not enter upon us unexpectedly while we are in a condition that he would find unpleasant. He happened to return one day while I had with me an old lady who was busy reciting some incantations to cure me from erysipelas⁽³⁾. When he cleared his throat, I quickly hid her beneath the bed. He then came in and sat next to me. Noticing a thread around my neck, he asked, 'What is this thread for?' I replied, 'An incantation has been read on it for me.' He held it, cut it and then said, 'The family of Abdullaah have no need for Shirk. I have heard Rasulullaah ﷺ say that incantations, talismans and amulets amount to Shirk (when people believe that they possess the inherent quality of healing).'"

Hadhrat Zaynab رضي الله عنه continues, "I then said to him, 'Why do you say that when it is true that I often experience pain in my eye and whenever I go to a particular Jewish lady who recites incantations on it, the pain subsides?' He replied, 'That is because Shaytaan pokes your eye and when the incantations are read on it, he stops poking at it. All you need to do is to recite what Rasulullaah ﷺ used to recite (which is):

”اَذْهِبْ اُبُّ النَّاسِ رَبَّ النَّاسِ وَاْشْفِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاءٌ كَمَا يُغَادِرُ سَقَمًا“

"O Rabb of mankind, remove the difficulty. You grant a cure for there is

(1) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.82) and Mundhiri in *Targheeb wat Tarheeb* (Vol.3 Pg.75).

(2) Bukhaari and Muslim, as quoted in *Tafseer* of Ibn Katheer (Vol.2 Pg.575).

(3) A severe bacterial skin rash accompanied by fever and vomiting.

none who can cure besides You. There is also no cure like Your cure.
Grant a cure that does not leave out any illness." ⁽¹⁾

The Incident of Hadhrat Abdullaah bin Rawaaha and his Wife

Hadhrat Ikramah reports that Hadhrat Abdullaah bin Rawaaha ﷺ was once lying beside his wife when he got up and went to have intercourse with one of his slave women in another part of the house. His wife was alarmed when she did not see him lying where he had been so she immediately got up and left the room. When she saw him on the slave woman, she returned to her room, took a knife and went back. Hadhrat Abdullaah bin Rawaaha ﷺ had just finished and had stood up when he met her carrying the knife. "What is the matter?" he asked. "What is the matter indeed!" she replied, "Had I found you where I had seen you just now, I would have plunged this knife between your shoulders!" "And just where did you see me?" he asked. "I saw you upon the slave," she replied. "It could not have been me that you saw," he said. He then continued, "Rasulullaah ﷺ has prohibited anyone from reciting the Qur'aan when one is impure (as I should be if I had had intercourse, yet I can recite for you)." "Then recite," she challenged. He then recited the following (couplets which mean):

*"Rasulullaah ﷺ came to us reciting the Book
That shines forth like the rising dawn
He brought guidance after darkness and our hearts are convinced that
whatever he says must happen
While he spends the night separated from his bed (engaged in Ibaadah)
the Mushrikeen lie heavily on their beds"*

(Thinking that these are verses of the Qur'aan) His wife said, "I believe in the Book of Allaah and reject what the eyes have seen." When Hadhrat Abdullaah bin Rawaaha ﷺ went early to Rasulullaah ﷺ the next morning and informed him about what had transpired, Rasulullaah ﷺ smiled so broadly that his molars became visible. ⁽²⁾

The Incident of Hadhrat Umar رضي الله عنه and Rasulullaah ﷺ at Hudaybiyyah

Hadhrat Habeeb bin Abu Thaabit narrates that when he went to pose some questions to Hadhrat Abu Waa'il ﷺ, the Sahabi related to them that when they were fighting at Siffeen, someone asked, "Have you not seen those who are called towards the Book of Allaah (to settle their disputes)?" "Yes, we have," replied Hadhrat Ali bin Abi Taalib ﷺ. It was then that Hadhrat Sahl bin Hunayf ﷺ said, "You have only yourselves to blame! I have seen us at Hudaybiyyah when Nabi ﷺ entered into a peace treaty with the Mushrikeen. Had we deemed fighting to be the solution, we would have fought (but it was in

(1) Ahmad, as quoted in *Ta'seeer* of Ibn Katheer (Vol.2 Pg.494).

(2) Daar Qutni (Pg.44,45). The author of *Ta'leequl Mughni* (Pg.45) has commented on the chain of narrators.

the best interest to enter into the treaty)." He then continued to narrate that at the time Hadhrat Umar ﷺ asked, "Are we not on the truth and the Mushrikeen on falsehood? Will not our martyrs go to Jannah while their dead will go to Jahannam?" "Certainly," Rasulullaah ﷺ replied. "Then why should we compromise our Deen?" Umar ﷺ asked, "Why should we return when Allaah has not yet decided between us and the Mushrikeen?" Rasulullaah ﷺ reassured him saying, "O son of Khattaab! I am the Rasul of Allaah and Allaah shall never ever lead me to destruction."

Hadhrat Umar ﷺ was still upset when he went away. He proceeded straight to Hadhrat Abu Bakr ﷺ and asked, "O Abu Bakr! Are we not on the truth and the Mushrikeen on falsehood?" "O son of Khattaab!" Hadhrat Abu Bakr ﷺ said, "He is the Rasul of Allaah and Allaah shall never ever lead him to destruction." It was after this that Allaah revealed Surah Fatah. ⁽¹⁾

Another narration states that Hadhrat Sahl bin Hunayf ﷺ said, "O people! You have only your own opinions to blame! I have seen myself on the day of Abu Jandal (when Rasulullaah ﷺ was forced to hand him over to the Mushrikeen according to the demands of the treaty). Had I the ability to reverse this decision of Rasulullaah ﷺ, I would have certainly done so (but no one's Imaan would allow him to oppose a decision coming from Rasulullaah ﷺ). Yet another narration adds that when Surah Fatah was revealed, Rasulullaah ﷺ sent for Hadhrat Umar ﷺ and recited it to him. ⁽²⁾

In the chapter concerning Da'wah towards Allaah and His Rasool ﷺ (Chapter one) and under the discussion of the Treaty of Hudaybiyyah, the narration of Hadhrat Miswar bin Makhramah ﷺ has already been quoted. The narration states that Hadhrat Abu Jandal ﷺ addressed the Muslims saying, "O gathering of Muslim! Why should I be returned to the Mushrikeen when I have come as a Muslim? Have you not seen how I have suffered?" Hadhrat Abu Jandal ﷺ had endured severe torture at the hands of the Mushrikeen.

Hadhrat Umar ﷺ then approached Rasulullaah ﷺ and said, "Are you not the true Nabi of Allaah?" "I am indeed," replied Rasulullaah ﷺ. Hadhrat Umar ﷺ asked further, "Are we not on the truth and our enemies on falsehood?" "Certainly," said Rasulullaah ﷺ. "Then," asked Hadhrat Umar ﷺ, "why do we have to submit?" Rasulullaah ﷺ said to him, "I am certainly the Rasool of Allaah. I cannot disobey Him and He is my Helper." Hadhrat Umar ﷺ asked, "Did you not tell us that we shall arrive at the Kabah and perform Tawaaf around it?" Rasulullaah ﷺ replied, "Indeed I did but did I tell you that it would be this year?" "No," said Hadhrat Umar ﷺ. "Then you shall certainly arrive there and perform Tawaaf around it," Rasulullaah ﷺ assured him.

Hadhrat Umar ﷺ then approached Hadhrat Abu Bakr ﷺ and asked him, "Is he not the true Nabi of Allaah?" "He is indeed," replied Hadhrat Abu Bakr ﷺ. Hadhrat Umar ﷺ asked further, "Are we not on the truth and our enemies on falsehood?" "Certainly," said Hadhrat Abu Bakr ﷺ. "Then," asked

(1) Bukhaari and Muslim.

(2) Nasa'ee, as quoted in *Ta/seeer of Ibn Katheer* (Vol.4 Pg.200).

Hadhrat Umar رضي الله عنه, "why do we have to submit?" Hadhrat Abu Bakr رضي الله عنه said to him, "O person! He is certainly the Rasool of Allaah. He cannot disobey Allaah and Allaah is his Helper." Hadhrat Umar رضي الله عنه asked, "Did Rasulullaah ﷺ not tell us that we shall arrive at the Kabah and perform Tawaaf around it?" Hadhrat Abu Bakr رضي الله عنه replied, "He did indeed, but did he tell you that it would be this year?" "No," said Hadhrat Umar رضي الله عنه. "Then you shall certainly arrive there and perform Tawaaf around it," Hadhrat Abu Bakr رضي الله عنه assured him. After narrating this incident, Hadhrat Umar رضي الله عنه says that he later carried out numerous good deeds to make amends for this behaviour.

The Happiness of Rasulullaah ﷺ when Revelation About Forgiveness and Victory Arrived as they were Returning from Hudaybiyyah

Hadhrat Anas رضي الله عنه narrates that as Rasulullaah ﷺ was returning from Hudaybiyyah, Allaah revealed the verse:

﴿لِيغْفِرَ لَكَ اللَّهُ مَا تَقدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ﴾ (سورة فتح: آيت ٢)

So that Allaah may forgive you (O Rasulullaah ﷺ) for your past shortcomings and those that may occur in the future. {Surah Fatah, verse 2}

Rasulullaah ﷺ then said, "Such a verse was revealed to me tonight that I love more than everything on earth." When Rasulullaah ﷺ recited the verse to the Sahabah رضي الله عنه, they said, "Congratulations to you, O Nabi of Allaah ﷺ. Allaah has made it clear how He will be treating you, but what about us?" It was then that the following verse was revealed:

﴿لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّتٍ تَعْرِيُّ مِنْ تَحْتِهَا الْأَنْهَرُ خَلِدِينَ فِيهَا وَيُكَفَّرُ عَنْهُمْ سَيِّئَاتِهِمْ طَوَّكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا﴾ (سورة فتح: آيت ٥)

So that Allaah may admit the Mu'mineen men and women into Jannah beneath which rivers flow. They will live there forever and He shall (also) pardon them for their sins. This is the great success in Allaah's sight. {Surah Fatah, verse 5}⁽¹⁾

Hadhrat Anas رضي الله عنه reports that after Rasulullaah ﷺ had been prevented from performing Umrah, he was returning from Hudaybiyyah when the following verse was revealed:

﴿إِنَّا فَتَحَنَّا لَكَ فَتَحَّا مُبِينًا﴾ (سورة فتح: آيت ١)

Indeed, We have granted you (O Rasulullaah ﷺ) a clear victory⁽²⁾.
{Surah Fatah, verse 1}

When Rasulullaah ﷺ and the Sahabah رضي الله عنه slaughtered their sacrificial animals at Hudaybiyyah, they were filled with grief and sorrow. Rasulullaah ﷺ

(1) Ahmad, Bukhaari and Muslim have reported a similar narration, as quoted in *Tafseer* of Ibn Katheer (Vol.4 Pg.183).

(2) Allaah granted the victory through the Treaty of Hudaybiyyah because after this treaty large numbers of people accepted Islaam and it led to the conquest of Makkah.

then said, "Such a verse was revealed to me that I love more than all the world." He then recited to them the verse:

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴾ لِيغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأْخُرَ وَيُتَمَّ نِعْمَتَهُ
 ﴿عَلَيْكَ وَيَهْدِيْكَ صِرَاطًا مُّسْتَقِيمًا ﴾ وَيُنَصِّرَكَ اللَّهُ نَصْرًا عَزِيزًا﴾

(سورة فتح: آيت ١ تا ٣)

Indeed, We have granted you (*O Rasulullaah ﷺ*) a clear victory (*through the Treaty of Hudaybiyyah*). (*Allaah granted this victory to Rasulullaah ﷺ so that he may be greatly rewarded for the many people entering the fold of Islaam and together with this,*) So that Allaah may forgive you (*O Rasulullaah ﷺ*) for your past shortcomings and those that may occur in the future; and so that He may complete His favour on you, guide you on the straight path and (*so that*) Allaah may grant you assistance that is most powerful (*with which you can never be defeated*). {Surah Fatah, verses 1-3}

When Rasulullaah ﷺ recited the verse to the Sahabah ﷺ, they said, "Congratulations to you, O Nabi of Allaah ﷺ..." The rest of the narration is the same as the one above. ⁽¹⁾

Hadhrat Mujammi bin Jaariya Ansaari ﷺ who was one of those Sahabah ﷺ who were proficient in the knowledge of the Qur'aan reports that he was also present at Hudaybiyyah. After they had left, they saw people racing their camels. "What is the matter with them?" they asked each other. When they were informed that revelation had come to Rasulullaah ﷺ, they all rushed to Rasulullaah ﷺ, who was then sitting on his camel at a place called *Kuraa'ul Ghameem*. When the Sahabah ﷺ had gathered around, Rasulullaah ﷺ recited to them:

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴾ (سورة فتح: آيت ١)

Indeed, We have granted you (*O Rasulullaah ﷺ*) a clear victory.
 {Surah Fatah, verse 1}

Someone asked, "O Rasulullaah ﷺ! Is this a victory?" "Yes," Rasulullaah ﷺ replied, "I swear by the Being Who controls the life of Muhammed that this is certainly a victory." The Hadith continues further. ⁽²⁾

Hadhrat Baraa ﷺ once said, "You people regard the conquest of Makkah as the 'victory' (referred to in the first verse of Surah Fatah). Although that certainly was a great victory, we (the Sahabah ﷺ) regard the 'victory' to be the pledge of *Ridwaan* taken at Hudaybiyyah." The narration still continues further. ⁽³⁾

Hadhrat Jaabir ﷺ says, "We regard the 'victory' to be nothing other than the Treaty of Hudaybiyyah." ⁽⁴⁾

(1) Ibn Jareer (Vol.26 Pg.44).

(2) Ahmad, Abu Dawood has reported a similar narration, as quoted in *Tafseer* of Ibn Katheer (Vol.4 Pg.173).

(3) Bukhaari, as quoted in *Tafseer* of Ibn Katheer (Vol.4 Pg.182).

(4) Ibn Jareer (Vol.26 Pg.44).

The Incident of the River Nile during the Khilaafah of Hadhrat Umar (رضي الله عنهم)

Hadhrat Qais bin Hajjaaj reports from his teacher that after Egypt was conquered (by the Muslims), the people approached the governor Hadhrat Amr bin Al Aas (رضي الله عنهم) when the month of *Bu'na*⁽¹⁾ started. "O governor!" they said, "There is a ritual (we carry out) for our Nile without which it will not flow." "What is the ritual?" Hadhrat Amr (رضي الله عنهم) enquired. They then explained, "After twelve days of this month have passed, we look for a virgin living with her parents. After satisfying her parents (with a vast sum of money), we adorn her with the best of jewels and clothing and then throw her into the Nile." "This cannot happen in Islaam," Hadhrat Amr (رضي الله عنهم) told them, "Islaam wipes out all (rituals) that takes place before it."

It so happened that the Nile did not flow and although the people stayed in Egypt all through the month of *Bu'na*, they eventually decided to leave Egypt. Hadhrat Amr (رضي الله عنهم) wrote a letter to Hadhrat Umar (رضي الله عنهم) and informed him about the situation. Hadhrat Umar (رضي الله عنهم) wrote back to Hadhrat Amr (رضي الله عنهم) saying, "Your course of action was correct. I have enclosed a note with this letter that you should throw into the Nile..." The narration continues further and will be narrated in the chapter discussing unseen assistance from Allaah. The end of the narration states that the note was thrown into the Nile and on the following morning which was a Saturday, the people found that the Nile was already flowing sixteen arm's length high in a single night. In this manner, Allaah cut out the Egyptian ritual to this day. ⁽²⁾

Hadhrat Alaa bin Hadhrami (رضي الله عنهم) leads the Muslim Army into the Ocean

Hadhrat Sahm bin Minjaab reports, "We were on a military expedition with Alaa bin Hadhrami (رضي الله عنهم) when we approached the island of Daarayn. The ocean however posed an obstacle for us to land on the island. Alaa (رضي الله عنهم) then prayed to Allaah saying, 'O Aleem! O Haleem! O Aliyy! O Adheem! Verily Your servants are in Your path fighting Your enemies. O Allaah! Create for us a way to reach them.' He then led us into the water and as deep as we went, the water did not even reach our saddle-cloths. In this manner, we reached the enemy." ⁽³⁾

Another narration from Hadhrat Abu Hurayrah (رضي الله عنهم) adds that when Il n Muka'bir the Persian Emperor's governor saw the Muslims (travelling through the water), he said, "No! By Allaah! We can never fight such people!" He then boarded his ship and returned to Persia. ⁽⁴⁾

Similar narrations have also been reported from Hadhrat Sahm bin Minjaab, Hadhrat Abu Hurayrah (رضي الله عنهم) and Hadhrat Anas (رضي الله عنهم), as will soon appear in

(1) A month in their Egyptian calendar.

(2) Laalkaa'ee in his Sunnah, as quoted in *Tafseer* of Ibn Katheer (Vol.3 Pg.464).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.7).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.8). Tabraani, Ibn Abi Dunya and Bayhaqi.

the chapter detailing the control that Allaah gave Muslims over the oceans. There the narration will also appear showing how Hadhrat Sa'd bin Abi Waqqas رضي الله عنه crossed the Tigris River during the Battle of Qaadisiyyah. The narration cites the announcement Hadhrat Hujr bin Adi رضي الله عنه made when he said, "What prevents you from crossing over these few droplets viz. the Tigris." He then recited the following verse of the Qur'aan:

﴿وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مَوْجَلًا﴾ (سورة آل عمران: آيت ١٤٥)

A person shall die only by the command of Allaah; (*at a time that is*) recorded (*in the Lowhul Mahfoodh*), fixed (*and therefore can neither be postponed nor delayed*). {Surah Aal Imraan, verse 145}

He then plunged his horse into the river and the other Muslims followed. When the enemy saw them, they took to their heels shouting, "Demons! Demons!"

Hadhrat Tameem Daari رضي الله عنه Drives a Fire Away

Hadhrat Mu'aawiya bin Harmal reports a narration that mentions a fire emerging from *Harra* (a rocky terrain near Madinah). Hadhrat Umar رضي الله عنه then came to Hadhrat Tameem Daari رضي الله عنه saying, "Go and see to that fire!" "Who am I and what am I?" Hadhrat Tameem رضي الله عنه said. Hadhrat Umar رضي الله عنه however insisted until Hadhrat Tameem رضي الله عنه went with him. The narrator reports that he followed them as they proceeded to the fire where Hadhrat Tameem رضي الله عنه rounded up the fire with his bare hands until it returned into the crevice it had come out from, with Hadhrat Tameem رضي الله عنه behind it. Hadhrat Umar رضي الله عنه then remarked, "The one who has witnessed this can never be like the one who has not (because it serves to boost one's Imaan)." ⁽¹⁾ Bayhaqi and Baghawi have also reported a similar narration, as will be quoted in the chapter discussing unseen assistance from Allaah.

What Rasulullaah ﷺ saw when He struck A Boulder During Preparations for the Battle of Khandaq and the Glad Tidings he gave the Sahabah رضي الله عنهم

A Sahabi رضي الله عنه reports that when Rasulullaah ﷺ gave the command for the trench to be dug, a large boulder presented an obstacle to the digging. Rasulullaah ﷺ took up a spade, placed his shawl beside the trench and recited:

﴿وَتَمَتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

(سورة انعام: آيت ١١٥)

The words of your Rabb have been completed (*perfected*) in truth and justice. There is none to alter His words and He is the All Hearing, the All Knowing. {Surah An'aam, verse 115}

(1) Abu Nu'aym in his *Dalaail* (Pg.212).

When Rasulullaah ﷺ struck it, a spark flashed and a third of the boulder crumbled as Hadhrat Salmaan Faarsi رضي الله عنه witnessed. When Rasulullaah ﷺ struck it a second time, he again recited the verse:

﴿وَنَمَتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبْدِلَ لِكَلِمَتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

(سورة انعام: آيت ١١٥)

The words of your Rabb have been completed (*perfected*) in truth and justice. There is none to alter His words and He is the All Hearing, the All Knowing. {Surah An'aam, verse 115}

Again a spark flashed and another third of the boulder crumbled. Hadhrat Salmaan رضي الله عنه witnessed this as well. Rasulullaah ﷺ then struck it a third time as he recited:

﴿وَنَمَتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبْدِلَ لِكَلِمَتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

(سورة انعام: آيت ١١٥)

The words of your Rabb have been completed (*perfected*) in truth and justice. There is none to alter His words and He is the All Hearing, the All Knowing. {Surah An'aam, verse 115}

This time, the last third of the boulder crumbled. Rasulullaah ﷺ then got out from the trench, took his shawl and sat down. "O Rasulullaah ﷺ!" Hadhrat Salmaan رضي الله عنه said, "I was watching as you struck the boulder and noticed that every time you struck it, a brilliant spark flashed." "O Sulaymaan!" Rasulullaah ﷺ said, "Did you also see that?" "I swear by the Being Who has sent you with the truth that I definitely did," Hadhrat Salmaan رضي الله عنه replied.

Rasulullaah ﷺ then explained, "When I struck it the first time, the cities of the Persian Emperor, their surroundings and numerous other cities were shown to me so vividly that I could see their every detail." The Sahabah رضي الله عنه who were present there said, "O Rasulullaah ﷺ! Pray to Allaah that He allows us to conquer those places, to have their progeny as our booty and to raze the place down with our hands." Rasulullaah ﷺ made the du'aa and then continued, "When I struck it the second time, the cities of the Roman Emperor and their surroundings were shown to me so vividly that I could see their every detail." "O Rasulullaah ﷺ!" the Sahabah رضي الله عنه asked, "Pray to Allaah that He allows us to conquer those places, to have their progeny as our booty and to raze the place down with our hands." Rasulullaah ﷺ again complied.

Thereafter, Rasulullaah ﷺ continued, "When I struck it the third time, the cities of Abyssinia and the cities in their surroundings were shown to me so vividly that I could see their every detail. You should however leave the Abyssinians alone as long as they leave you alone and also leave the Turks alone as long as they leave you alone." ⁽¹⁾

(1) Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.102). Abu Dawood has reported the concluding portion which states: "You should however leave the Abyssinians alone as long as they leave you alone and also leave the Turks alone as long as they leave you alone."

Hadhrat Amr bin Auf Muzani reports a similar narration. This narration states that when Nabi ﷺ arrived, he took a spade from Hadhrat Salmaan رضي الله عنه. He then struck the boulder so hard that the boulder was crushed and a spark so bright flashed that it lit up everything between the two mountains of Madinah. It actually appeared as if it was a lantern in the middle of a dark night. Rasulullaah ﷺ cried out "Allaahu Akbar" as people cry out when they attain victory over an enemy. The Sahabah رضي الله عنهن echoes the cry of Rasulullaah ﷺ. When Rasulullaah ﷺ struck the boulder a second time, the same thing happened and on the third strike again.

When Hadhrat Salmaan رضي الله عنه and the other Sahabah رضي الله عنهن spoke about this to Rasulullaah ﷺ, they asked him what the meaning of the light was. Rasulullaah ﷺ explained, "On the first occasion, the palaces of *Heera* and the cities of the Persian Emperor were lit up for me, appearing (shining) like the canines of a hound. Jibra'eel عليه السلام then informed me that my Ummah shall conquer these places. On the second occasion, the red palaces of Rome were lit up for me, appearing like the canines of a hound. Jibra'eel عليه السلام then informed me that my Ummah shall conquer these places as well. Eventually, on the third occasion, the palaces of *San'aa* were lit up for me, appearing like the canines of a hound. Jibra'eel عليه السلام again informed me that my Ummah shall conquer these places. You should therefore rejoice about this."

The Sahabah رضي الله عنهن became very happy and said, "Al Hamdu Lillaah! The promise is true indeed." When the Kuffaar armies arrived, the Mu'mineen said:

﴿هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ ذَوَمًا زَادُ هُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا﴾

(سورة احزاب: آيت ٢٢)

"This (*trying occasion and Allaah's help that comes with it*) is what Allaah and His Rasool ﷺ have promised us. Allaah and His Rasool ﷺ have spoken the truth." They then increase in Imaan and submission (to Allaah, instead of faltering in these). {Surah Ahzaab, verse 22}

In the meantime, the Munaafiqeen quipped, "He tells you that from Yathrib he can see the palaces of Heera, Madaa'in and the Persian Emperor and that you people will be conquering these places when you are digging a trench and are unable to even contest the enemy on the battlefield." It was with reference to this that Allaah revealed the verse:

﴿وَإِذْ يَقُولُ الْمُنَفِّقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرْضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا﴾

(سورة احزاب: آيت ١٢)

When the hypocrites and those with a disease (*doubts*) in their hearts said, "Allaah and His Rasool ﷺ have made only deceptive promises to us (*they promise victory when all we can see is imminent defeat*)."
(Surah Ahzaab, verse 12)⁽¹⁾

A lengthy narration from Hadhrat Abdullaah bin Abbaas رضي الله عنه will soon appear

(1) Ibn Jareer, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.100).

in the chapter discussing the unseen assistance from Allaah with regard to the blessings in food. The narration states that (when called for the boulder) Rasulullaah ﷺ said, "Let me be the first to strike it." Rasulullaah ﷺ then recited "Bismillaah" and struck the boulder, causing a third of it to be crushed. He then exclaimed, "Allaahu Akbar! The palaces of Rome, by the Rabb of the Kabah!" Rasulullaah ﷺ then struck the boulder a second time and another portion was crushed. This time, he cried out, "Allaahu Akbar! The palaces of Persia, by the Rabb of the Kabah!" It was then that the Munaafiqeen jibed, "We are busy digging a trench to save our lives and he is promising us the palaces of Rome and Persia?!" ⁽¹⁾

Hadhrat Khaalid ﷺ Drinks Poison and the Statement of a Christian about the Sahabah رضي الله عنه

Also coming shortly in the chapter discussing the unseen assistance from Allaah is the incident of poison having no effect on Hadhrat Khaalid bin Waleed ﷺ and his statement that no soul can die until its time is up." Also to appear are the words of (the Christian) Amr who said, "O assembly of Arabs! I swear by Allaah that you will always have sovereignty over any region you want as long as there is a single member of this generation (of Sahabah ﷺ) with you." Addressing the people of *Heera*, he also said, "To this day, I have never seen anything as viable as this."

Statements of the Sahabah ﷺ Attesting that Large Numbers Does not Bring Assistance

Soon to appear in the chapter discussing the sources of assistance is the statement of Hadhrat Thaabit bin Aqram ﷺ who said, "O Abu Hurayrah! Do you perhaps see a large concentration of forces?" "O yes," replied Hadhrat Abu Hurayrah رضي الله عنه. Hadhrat Thaabit ﷺ then said, "You did not witness the Battle of Badr with us for (then you would have seen that) it was not large numbers that assisted us."

There it will also be narrated that when someone remarked, "The Romans are so many while the Muslims so few!" Hadhrat Khaalid bin Waleed ﷺ responded by saying, "The Romans are so few while the Muslims so many! Armies are increased only by Allaah's assistance and reduced only by Allaah withdrawing His assistance, and not by their numbers. By Allaah! I wish that (my horse) Ashqar was well and that the enemy was doubled in number."

Also to appear there is the letter Hadhrat Abu Bakr رضي الله عنه wrote to Hadhrat Amr bin Al Aas رضي الله عنه in which he said, "Your letter has just reached me detailing the massive build-up of Roman forces. Verily it was neither with large numbers nor with large armies that Allaah assisted us during the time of His Nabi ﷺ. When we were with Rasulullaah ﷺ, we sometimes fought battles with only two horses and at times we even had to take turns riding our camels. When we

(1) Tabraani, Haythami (Vol.6 Pg.132) has commented on the chain of narrators.

fought the Battle of Uhud with Rasulullaah ﷺ, we had only one horse which Rasulullaah ﷺ rode. It was always Allaah Who backed us and assisted us against those who opposed us."

The narration has already passed⁽¹⁾ discussing how Hadhrat Abu Bakr ؓ dispatched the army of Hadhrat Usaamah ؓ. This was during a time when the Arabs were revolting on all fronts, when (apart from a few tribes) all the Arab tribes started turning away from Islaam, when hypocrisy started surfacing and the Jews and Christians started rearing their ugly heads. At the time, the Muslims were like a lone goat caught in a stormy night because they were still reeling from the loss of their Nabi ﷺ and their numbers were very few compared to the large numbers of the enemy. However, when the Sahabah ؓ proposed to Hadhrat Abu Bakr ؓ that he detain the army of Hadhrat Usaamah ؓ, he said, "How can I hold back an army that Rasulullaah ﷺ had dispatched? I would then be doing something very bold! I swear by the Being Who controls my life that I would prefer having all the Arabs attack me rather than restraining an army that Rasulullaah ﷺ had dispatched! O Usaama! Proceed with your army whence Rasulullaah ﷺ had commanded you and fight in the area of Palestine where Rasulullaah ﷺ had commanded. Fight the people of Mu'ta for Allaah shall be sufficient for those whom you are leaving behind (in Madinah)."

The narration has also passed⁽²⁾ discussing the Battle of Mu'ta when Hadhrat Abdullaah bin Rawaaha ؓ addressed the Muslims as the enemy amassed a force of two hundred thousand troops. He said to them, "O people! By Allaah! The thing that you seem to dislike is the very thing for which you have left; martyrdom. We have never fought with reliance in our numbers and our strength. We have always fought on the strength of this Deen that Allaah had blessed us with. March ahead! You will have either one of two excellent things, victory or martyrdom." The others echoed, "By Allaah! Ibn Rawaaha has spoken the truth!"

There are so many more such incidents of the Sahabah ؓ scattered throughout this book and many other books discussing Ahadeeth, battles and biographies of Rasulullaah ﷺ. We shall not lengthen this book with mentioning them all and repeating them.

The Reality and Perfection of Imaan

Rasulullaah ﷺ asks Hadhrat Haarith Bin Maalik how he Felt and his Reply

Hadhrat Anas ؓ reports that Rasulullaah ﷺ entered the Masjid one day

(1) In the chapter concerning Jihaad, under the heading "Rasulullaah ﷺ is Particular about Dispatching the Army of Hadhrat Usaama bin Zaid ؓ even on his Deathbed, after which Hadhrat Abu Bakr ؓ also Gives the Same Importance to the Matter When he Becomes the Khalifah" and the subheading "Hadhrat Abu Bakr ؓ Rejects the Request of the Muhaajireen and Ansaar to hold back the Army of Hadhrat Usaama ؓ".

(2) Under the heading "The Enthusiasm of the Sahabah ؓ to Die and Give their Lives in the path of Allaah" and the subheading "Hadhrat Abdullaah bin Rawaaha ؓ Encourages the Sahabah ؓ towards Martyrdom".

where he found Hadhrat Haarith bin Maalik ﷺ asleep. Nudging him with his foot, Rasulullaah ﷺ said, "Raise you head." As he raised his head, Hadhrat Haarith ﷺ exclaimed, "May my parents be sacrificed for you, O Rasulullaah ﷺ!" "How do you feel this morning, O Haarith bin Maalik?" Rasulullaah ﷺ asked. Hadhrat Haarith ﷺ replied, "I feel like a true Mu'min this morning, O Rasulullaah ﷺ." Rasulullaah ﷺ said, "Every fact requires substantiation, so how do you substantiate your statement?" Hadhrat Haarith ﷺ replied, "I have turned my eyes away from this world, I keep myself thirsty during the days (because I am fasting) and I stay awake (in Ibaadah) during the nights. In addition to that, it is as if I can actually see the Arsh of my Rabb and as if I can actually see the people of Jannah visiting each other and the people of Jahannam barking at each other." Rasulullaah ﷺ remarked, "You are a man whose heart Allaah has illuminated. You have understood (the reality of Imaan) so now remain steadfast." ⁽¹⁾

Another narration names the Sahabi ﷺ as Hadhrat Haaritha bin Nu'maan ﷺ and states that Rasulullaah ﷺ said to him, "You have seen (the reality of Imaan), so remain steadfast. He is a man in whose heart Allaah has illuminated Imaan." "O Rasulullaah ﷺ!" Hadhrat Haaritha ﷺ then asked, "Pray to Allaah that I become a martyr." Rasulullaah ﷺ then made the du'aa for him. One day the announcement was made, "O horsemen of Allaah! Mount your horses (and ride out in Jihaad)." Hadhrat Haaritha ﷺ was the first to take to his horse and also became the first to be martyred. ⁽²⁾

Hadhrat Anas ﷺ narrates that Rasulullaah ﷺ was walking somewhere when he met a young man from the Ansaar. "How do you feel this morning, O Haarith?" Rasulullaah ﷺ asked. He replied, "This morning I feel like a true believer in Allaah." "Consider well what you say," Rasulullaah ﷺ advised, "because every statement requires substantiation." He replied, "O Rasulullaah ﷺ! I have turned my eyes away from this world..." The rest of the Hadith is similar to the one quoted above. ⁽³⁾

Another narration states that Rasulullaah ﷺ said, "Every statement requires substantiation, so how do you substantiate your Imaan?" ⁽⁴⁾

Rasulullaah ﷺ asks Hadhrat Mu'aadh ﷺ how he Felt and his Reply

Hadhrat Anas bin Maalik ﷺ narrates that when Hadhrat Mu'aadh bin Jabal ﷺ arrived one day, Rasulullaah ﷺ asked him, "How do you feel this morning, O Mu'aadh?" Hadhrat Mu'aadh ﷺ replied, "I feel like a true believer in Allaah." "Every statement requires substantiation," Rasulullaah ﷺ told him,

(1) Ibn Asaakir.

(2) Askari, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.160).

(3) Ibn Najjaar, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.161).

(4) Ibn Mubaarak in his *Zuhd*. Haafidh has commented on the chain of narrators, as quoted in *Isaabah* (Vol.1 Pg.289). Abdur Razzaaq has reported a similar narration, as have Tabraani, Ibn Mandah, Bayhaqi, Bazaar and Tabraani, but Haythami (Vol.1 Pg.57) has commented on Bazaar's and Tabraani's chains of narrators.

"so how do you substantiate your statement?" "O Nabi of Allaah ﷺ!" Hadhrat Mu'aadh رضي الله عنه explained, "Every morning I feel that I will not see the evening and every evening I feel that I will never see the morning. Every time I take a step, I feel like I shall not be following it up with another and it is as if I can actually see every nation kneeling (on the Day of Qiyaamah), being called to their records of deeds with their Ambiya and the idols they worshipped. It is also as if I can actually see the punishment of the people of Jahannam and the rewards of the people of Jannah." Rasulullaah ﷺ commended him saying, "You have understood (the reality of Imaan) so now remain steadfast." ⁽¹⁾

Rasulullaah ﷺ asks Hadhrat Suwayd bin Haaritha رضي الله عنه and his Companions

In the chapter discussing giving Da'wah towards Allaah and His Rasool ﷺ ⁽²⁾, the narration of Hadhrat Suwayd bin Haaritha رضي الله عنه has passed. In the narration he states that he was one of seven persons who met Rasulullaah ﷺ as a delegation. When they arrived in his presence and spoke to him, he was impressed by their mannerisms and appearance. Rasulullaah ﷺ asked them, "What are you?" They replied, "Mu'mineen." Rasulullaah ﷺ said, "Every statement has a reality (to substantiate it). What is the reality of your Imaan?" They replied, "Fifteen attributes (prove the existence of our Imaan). Five are those that your messengers have commanded us to believe in, five are those that your messengers have commanded us to carry out and five are those that we have adopted from the Period of Ignorance and are still practising until now unless you dislike them (in which case we are prepared to forsake them)..." The narration continues to mention belief in Allaah, in His angels, in His Books, in His prophets, in predestination - whether good or bad, in Islaam and in good character.

The Incident of a Munaafiq who Approached Rasulullaah ﷺ to Seek Forgiveness on his behalf

Hadhrat Abdullaah bin Umar رضي الله عنه narrates that they were sitting with Rasulullaah ﷺ when Hadhrat Harmalah bin Zaid Ansaari رضي الله عنه of the Banu Haaritha tribe came and sat in front of Rasulullaah ﷺ. Pointing to his tongue, he said "O Rasulullaah ﷺ! Imaan is here." He then pointed to his chest saying, "But in here is only hypocrisy. This heart remembers Allaah very little." Rasulullaah ﷺ remained silent, but Hadhrat Harmalah رضي الله عنه repeated himself. Rasulullaah ﷺ then held the tip of Hadhrat Harmalah رضي الله عنه's tongue and prayed, "O Allaah! grant him a truthful tongue, a grateful heart, love for me, love for those who love me and point him in the right direction."

Hadhrat Harmalah رضي الله عنه then said, "O Rasulullaah ﷺ! I have many brothers

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.242).

(2) Under the heading "Rasulullaah ﷺ Calls people towards Fulfilling the Faraa'idh of Islaam" and the subheading "The Hadith of Hadhrat Alqama رضي الله عنه Concerning the Reality of Imaan, Giving Da'wah towards Imaan and the Faraa'idh".

who are Munaafiqeen and I had been their leader. Should I not point them out to you?" Rasulullaah ﷺ replied, "If they come to us as you have come, we shall seek forgiveness on their behalf as we have done for you. However, it is best that Allaah deals with those of them who are obstinate in their ways." (1)

Imaan (Belief) In the Being of Allaah سَبَّاكُ وَتَعَالَى and His Attributes

A Sahabi رضي الله عنه Recites Surah Ikhlaas in Abundance

Hadhrat Aa'isha رَضِيَ اللَّهُ تَعَالَى عَنْهَا وَسَلَّمَ narrates that a Sahabi رَضِيَ اللَّهُ تَعَالَى عَنْهُ whom Rasulullaah ﷺ dispatched as commander of an expedition used to lead his companions in salaah but would always conclude (the Rakaah) by reciting (قُلْ هُوَ اللَّهُ أَكْبَرُ (Surah Ikhlaas). When they returned and reported this to Rasulullaah ﷺ, he told them to ask him why he did this. When they asked him, he replied, "(I recite it so often) Because it discusses the attributes of Ar Rahmaan. I therefore love to recite it." Rasulullaah ﷺ then told the Sahabah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, "Inform him that Allaah loves him as well." (2)

Rasulullaah ﷺ Corroborates what a Jewish Scholar had to say about Allaah

Hadrat Abdullaah bin Mas'ood رضي الله عنه reports that a (Jewish) scholar once came to Rasulullaah ﷺ using the address of "O Muhammad" or "O Rasulullaah ﷺ", he said, "Verily Allaah shall place the heavens on one finger, the worlds on another finger, the mountains and trees on another finger, water and clay on another finger and the rest of creation on another finger. He will then shake them saying, "I am the King." In confirmation of the scholar's statement, Rasulullaah ﷺ smiled so broadly that his molars became visible. He then recited the verse:

بِيَمِينِهِ طَسِيْحَةٌ وَتَعَلَّى عَمَّا يُشْرِكُونَ ﴿٦٧﴾ (سورة زمزم: آيت ٦٧)

They have not revered (*appreciated or comprehended*) Allaah as He deserves to be revered (*they do not realise His power and greatness as they ought to*). On the Day of Qiyaamah, the entire earth will be in His grasp, and the skies will be folded in His right hand⁽³⁾. He is Pure and Exalted above all that they ascribe as partners to Him. {Surah Zumar, verse 67}⁽⁴⁾

(1) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.2 Pg.250). Tabraani and Ibn Mandah have also reported the narration, as quoted in *Isaahab* (Vol.1 Pg.320).

(2) Bayhaqi in his *Asmaa'* was Sifaat (Pg.208), as quoted by Bukhaari and Muslim as well.

(3) The meaning of this is best known to Allaah. Allaah says about such verses, "None knows their interpretation except Allaah" [Surah 3, verse 7].

(4) Bayhaqi in his *Asmaa* was Sifaat (Pg.245), as quoted by Bukhaari and Muslim as well.

The Narrations of Hadhrat Anas رضي الله عنه and Hadhrat Abu Dharr رضي الله عنه about how Allaah will Resurrect People

Hadhrat Anas bin Maalik رضي الله عنه narrates that someone once asked Rasulullaah صلوات الله عليه وآله وسليمه, "How will the Kaafir be resurrected on his face⁽¹⁾ on the Day of Qiyaamah?" Rasulullaah صلوات الله عليه وآله وسليمه replied, "Indeed the One who makes him walk with his legs can certainly make him walk on his face on the Day of Qiyaamah." ⁽²⁾

Hadhrat Hudhayfah bin Usayd reports that Hadhrat Abu Dharr رضي الله عنه once said, "O tribe of Ghifaar! Talk (to each other) without taking oaths because the truthful one to whom the truth was always brought (viz. Rasulullaah صلوات الله عليه وآله وسليمه) told me that people will be resurrected in three groups (on the Day of Qiyaamah). One group will be riding, eating and well dressed. Another will be walking and running, while the third will be dragged by the angels on their faces and driven towards Jahannam." Someone from the audience said, "Two of the groups we are aware of, but what about those who will be walking and running?" Hadhrat Abu Dharr رضي الله عنه replied, "Allaah shall send a calamity on all riding animals (causing them all to die) so that there shall be not a single one left. In fact, a person will want to give away his magnificent orchard in exchange for an old camel with a carriage. However, he will be unable to do this (because no animal will be available)." ⁽³⁾

Rasulullaah صلوات الله عليه وآله وسليمه Instructs the Sahabah رضي الله عنهم to say, "ما شاء الله وحده لا شريك له"

Hadhrat Tufayl bin Abdullaah رضي الله عنه who was Hadhrat Aa'isha رضي الله عنها's uterine brother relates that he once saw a group of Christians in a dream. He said to them, "You people are excellent people, had it not been for your belief that Maseeh (Isa) عليه السلام is Allaah's son." They responded by saying, "And you people are excellent people had it not been for your saying 'ما شاء الله وشاء محمد' ('What Allaah and Muhammad صلوات الله عليه وآله وسليمه wills')." Thereafter he met a group of Jews and said to them, "You people are excellent people had it not been for your belief that Uzair عليه السلام is Allaah's son." They also responded by saying, "And you people are excellent people had it not been for your saying 'ما شاء الله وشاء محمد' ('What Allaah and Muhammad صلوات الله عليه وآله وسليمه wills')."

Hadhrat Tufayl then went to Rasulullaah صلوات الله عليه وآله وسليمه and related the dream to him. "Did you relate this to anyone else afterwards?" Rasulullaah صلوات الله عليه وآله وسليمه asked. When he declared that he did, Rasulullaah صلوات الله عليه وآله وسليمه praised Allaah and then addressed the Sahabah رضي الله عنهم saying, "The dream that your brother has seen has already reached you. You should therefore not say those words but should rather say: '

(1) As referred to in verse 97 of Surah Bani Israa'eel and verse 34 of Surah Furqaan.

(2) Bayhaqi in his Asmaa was Sifaat (Pg.256). Bukhaari, Muslim, Ahmad, Nasa'ee, Ibn Abi Haatim, Haakim and others have reported a similar narration, as quoted in *Kanzul Imaamah* (Vol.7 Pg.28).

(3) Ahmad, as quoted in the *Taaseer* of Ibn Katheer (Vol.3 Pg.65). Haakim (Vol.4 Pg.564) has also reported the narration from reliable sources, as confirmed by Dhahabi.

ما شاء الله وحده لا شريك له ("What the One Allaah Who has no partner wills").⁽¹⁾

Hadhrat Hudhayfah رضي الله عنه narrates that one of the Muslims saw in a dream that he met a man from the Ahlul Kitaab who said to him, "You people are excellent people had it not been for your committing *Shirk* by saying 'ما شاء الله وشأن محمد' ('What Allaah and Muhammad ﷺ wills')."⁽²⁾ When he reported the dream to Rasulullaah ﷺ, Rasulullaah ﷺ said, "I had always disliked you saying this. You should rather say, 'What Allaah wills'. Thereafter, you may add what someone else wills."⁽³⁾

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates that when a man came to discuss something with Rasulullaah ﷺ, the man said, "What Allaah wills and what you will." Rasulullaah ﷺ rebuked him saying, "Are you equating me with Allaah? It is only what the One Allaah wills (that will happen)."⁽³⁾

A Jew Questions Rasulullaah ﷺ about Volition

Imaam Awzaa'ee reports that a Jew once approached Rasulullaah ﷺ asking about volition. Rasulullaah ﷺ replied, "Everything occurs by the will of Allaah." "What if I decide to stand up?" the man asked. "Then it is by Allaah's will that you will stand," Rasulullaah ﷺ replied. The man asked further, "And if I decide to sit?" "Then it is by Allaah's will that you will sit," Rasulullaah ﷺ replied. Again the Jew asked, "And what if I decide to cut down this date palm?" Again Rasulullaah ﷺ replied, "Then it is by Allaah's will that you will cut it." "And if I then decide to leave it alone?" he asked. "Then," Rasulullaah ﷺ replied, "it is by Allaah's will that you will leave it."

Hadhrat Jibra'eel عليه السلام then came and said to Rasulullaah ﷺ, "You have been inspired to present the correct facts just as Ibraheem عليه السلام was inspired." It is in the same meaning that Allaah says in the Qur'aan:

﴿مَا قَطَعْتُمْ مِنْ لِبَنَةٍ أَوْ تَرْكَمُوهَا قَلِيمَةً عَلَى أَصُولِهَا فَإِذْنُ اللَّهِ وَلِيُخْرِي الْفَسَقِينَ﴾

(سورة حشر: آیت ۵)

Every date palm that you (*Muslims*) cut (*and burnt*) or left standing on its roots⁽⁴⁾ was by Allaah's permission and to humiliate the sinners (*it was done by Allaah's command and not merely to destroy property*).⁽⁵⁾ {Surah Hashar, verse 5}⁽⁵⁾

Rasulullaah ﷺ and the Sahabah رضي الله عنهم Oversleep by the Will of Allaah

Hadhrat Abdullaah bin Mas'ood رضي الله عنه reports that when Rasulullaah ﷺ was returning (with the Sahabah رضي الله عنهم) from Hudaybiyyah, he set up camp at a particular place in the last portion of the night. "Who will stand guard over us?"

(1) Bayhaqi in his Asmaa was Sifaat (Pg.110).

(2) Bayhaqi in his Asmaa was Sifaat (Pg.110).

(3) Bayhaqi in his Asmaa was Sifaat (Pg.110).

(4) This verse refers to the date plantations of the Banu Nadheer tribe that the Muslims destroyed to break the morale of the Jews so that they surrender.

(5) Bayhaqi in his Asmaa was Sifaat (Pg.111).

Rasulullaah ﷺ asked, "I will," Hadhrat Abdullaah bin Mas'ood رضي الله عنهما said, "I will." "You?" Rasulullaah ﷺ said, "You? (You will fall asleep)" Rasulullaah ﷺ repeated this twice or thrice but eventually appointed Hadhrat Abdullaah bin Mas'ood رضي الله عنهما for the task. (He then stood guard as the others slept.) As dawn was beginning to rise, Rasulullaah ﷺ's words held true and Hadhrat Abdullaah bin Mas'ood رضي الله عنهما fell asleep. None of the Sahabah رضي الله عنهم woke up until the sun started beating down on their backs. Rasulullaah ﷺ stood up and did as he usually did. He then led the Fajr salaah, after which he said, "Had Allaah willed, you would have not slept through Fajr. However, Allaah willed that this should be a lesson for those after you who (would now know what to do in such a situation if they) oversleep (through the time of salaah) or forget (to perform their salaah)." ⁽¹⁾

In his narration about the wudhu utensil, Hadhrat Abu Qataadah رضي الله عنهما reports that Rasulullaah ﷺ said, "Verily Allaah seizes your souls when He wills (as you sleep) and releases them when He wills." The Sahabah رضي الله عنهم then proceeded to relieve themselves and perform wudhu. By the time they had finished, the sun was already white. Rasulullaah ﷺ then stood up and led them in salaah. ⁽²⁾

A Jew Questions Hadhrat Umar رضي الله عنهما about the verse "Jannah has the vastness of the heavens and the earth"

Hadhrat Taariq bin Shihaab narrates that a Jew once asked Hadhrat Umar رضي الله عنهما, "Tell me where is Jahannam when Allaah says:

﴿وَجَنَّةٌ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ لَا﴾ (سورة آل عمران: آیت ۱۳۳)

Jannah has the vastness of the heavens and the earth. {Surah Aal Imraan, verse 133}

Addressing the Sahabah رضي الله عنهم present there, Hadhrat Umar رضي الله عنهما said, "Give him an answer." When no one could give a reply, Hadhrat Umar رضي الله عنهما said, "Tell me where the day goes when the night appears and fills the earth?" "It is where Allaah wills," the man replied. "Then," said Hadhrat Umar رضي الله عنهما, "Jahannam is also where Allaah wills." The Jew then remarked, "I swear by the Being Who controls my life that what you have mentioned is exactly what appears in Allaah revealed Book (the Torah)." ⁽³⁾

Hadhrat Ali رضي الله عنهما Debates with a man about Volition

Hadhrat Muhammad narrates that Hadhrat Ali رضي الله عنهما was once introduced to a man debating the issue of volition. "O servant of Allaah!" Hadhrat Ali رضي الله عنهما said, "Has Allaah created you as He willed or as you will?" "As He willed," the man

(1) Bayhaqi in his Asmaa was Sifaat (Pg.109).

(2) Bayhaqi in his Asmaa was Sifaat (Pg.109). Bukhaari has reported a similar narration.

(3) Abd bin Humayd, Ibn Jareer, Ibn Mundhir and Ibn Khusrus, as quoted in *Kanzul Ummaal* (Vol.7 Pg.277).

replied. "Does He make you ill when He wills or when you will?" "When He wills," the man admitted. Hadhrat Ali رضي الله عنه questioned him further, "Does He then cure you when He wills or when you will?" Again the man replied, "When He wills." "Does Allaah take you where He wills or where you will?" "Where He wills," came the reply. "By Allaah!" Hadhrat Ali رضي الله عنه said, "Had you replied differently, I would have used my sword to sever the part of your body that hosts your eyes." ⁽¹⁾

Rasulullaah ﷺ tells the Sahabah ﷺ what Hypocrisy is not

Hadhrat Anas رضي الله عنه narrates that the Sahabah ﷺ once said, "O Rasulullaah ﷺ! We experience a wonderful frame of mind when we are with you, but no sooner we leave your company, our frame of mind changes (we therefore fear being hypocrites)." "How is your relationship with your Rabb?" Rasulullaah ﷺ asked. "Allaah is our Rabb in private and in public," they replied. "Then," replied Rasulullaah ﷺ, "that is not hypocrisy." ⁽²⁾

The Incident of Rasulullaah ﷺ with a Bedouin asking about Reckoning

Hadhrat Abu Hurayrah رضي الله عنه reports that a Bedouin once approached Rasulullaah ﷺ with a question. "O Rasulullaah ﷺ!" he asked, "Who will ask the creation to render their accounts on the Day of Qiyaamah?" "Allaah ﷺ," Rasulullaah ﷺ replied. "By the Rabb of the Kabah!" the Bedouin cried out, "We are then saved." "What do you mean, O Bedouin?" Rasulullaah ﷺ asked. The Bedouin explained, "When Someone Magnanimous is in authority, He always forgives." ⁽³⁾

The Incident of Hadhrat Mu'aadh رضي الله عنه when Hadhrat Umar رضي الله عنه Sent him to Collect zakaah

Hadhrat Sa'eed bin Musayyib narrates that Hadhrat Umar رضي الله عنه once sent Hadhrat Mu'aadh رضي الله عنه to collect zakaah from the Banu Kilaab tribe. Hadhrat Mu'aadh رضي الله عنه distributed everything amongst the (poor) people of the tribe until nothing was left over. All he returned with was the sack he had left with, carrying it around his neck. His wife asked, "Where is the gift that collectors usually bring back for their families?" Hadhrat Mu'aadh رضي الله عنه replied, "I had an inspector with me (and therefore could not bring anything back)." She exclaimed, "You were trusted by Rasulullaah ﷺ and Abu Bakr رضي الله عنه but Umar رضي الله عنه sent an inspector with you?" She then made a furore about it amongst the women of her tribe as she complained about Hadhrat Umar رضي الله عنه.

When the news reached Hadhrat Umar رضي الله عنه, he sent for Hadhrat Mu'aadh رضي الله عنه and asked, "Did I send an inspector with you?" Hadhrat Mu'aadh رضي الله عنه

(1) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.211).

(2) Bazzaar, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.397).

(3) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.7 Pg.270).

replied, "I had no other excuse but this to give my wife." Hadhrat Umar رضي الله عنه laughed and gave Hadhrat Mu'aadh رضي الله عنه something saying, "Give her this to make her happy." Ibn Jareer has mentioned that Hadhrat Mu'aadh رضي الله عنه was referring to Allaah when he mentioned the inspector. ⁽¹⁾

The Narration of Hadhrat Aa'isha رضي الله عنها concerning the Lady who Debated

Hadhrat Aa'isha رضي الله عنها said, "All praise belongs to Allaah Who hears everything. The *Mujaadalah* (the lady who debated) came to speak with Rasulullaah ﷺ and although I was in the corner of the room, I heard nothing. Allaah then revealed the verse:

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَ كُمَا طِينَ اللَّهُ سَمِيعٌ بَصِيرٌ﴾ (سورة مجادلة: آيت ۱)

Allaah had certainly heard the speech of the lady (*Hadhrat Khowla bint Tha'laba* رضي الله عنها) who debated with you (*O Rasulullaah* ﷺ) concerning her husband and who complained to Allaah. Allaah was listening to your discussion. Verily Allaah is All Hearing, All Seeing. {Surah Mujaadalah, verse 1} ⁽²⁾

Hadhrat Aa'isha رضي الله عنها said, "Blessed is that Allaah Whose hearing captures everything. As I was listening to Khowla bint Tha'laba complain to Rasulullaah ﷺ about her husband, there were words that I could not hear. 'O Rasulullaah ﷺ!' she said, 'He has consumed my wealth, finished my youth and my womb has even borne him children. Eventually, when I have grown old and I can no longer bear children, he has practiced *Zihaar*⁽³⁾ with me.' She then prayed, 'O Allaah! To You do I place my complaint.' She had not yet stood up when Hadhrat Jibra'eel عليه السلام arrived with the verse:

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَ كُمَا طِينَ اللَّهُ سَمِيعٌ بَصِيرٌ﴾ (سورة مجادلة: آيت ۱)

Allaah had certainly heard the speech of the lady who debated with you (*O Rasulullaah* ﷺ) concerning her husband and who complained to Allaah. Allaah was listening to your discussion. Verily Allaah is All Hearing, All Seeing. {Surah Mujaadalah, verse 1}.

Her husband was Aws bin Saamit رضي الله عنه. ⁽⁴⁾

The Statements of Hadhrat Abu Bakr رضي الله عنه concerning Belief in Allaah

Hadhrat Abdullaah bin Umar رضي الله عنه reports that when Rasulullaah ﷺ passed away, Hadhrat Abu Bakr رضي الله عنه addressed the people saying, "O people! If

(1) Abdur Razzaaq and Muhaamili in his Amaali, as quoted in *Kanzul Ummaal* (Vol.7 Pg.87).

(2) Ahmad and Bukhaari, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.318).

(3) A form of divorce during the time.

(4) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.318). Bayhaqi has reported a similar narration in his *Asmaa was Sifaat* (Pg.36).

Muhammad ﷺ was your deity whom you worshipped, then you should know that he has passed away. However, if your deity was the One in the heavens, then you should remember that He will never die." He then recited the verse:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ طَافَّاً بِنَّ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ طَ وَمَنْ يَنْقِلِبْ عَلَىٰ عَقِبِهِ فَلَنْ يُضْرِبَ اللَّهُ شَيْئًا طَ وَسَيَجْزِي اللَّهُ الشَّكِرِينَ﴾
(سورة آل عمران:آیت ۱۴۴)

Muhammad ﷺ is but a messenger (*of Allaah*). Indeed many messengers have passed before him. If he passes away or is martyred, would you (*Muslims*) then turn back on your heels (*and forsake Islaam*)? He who turns back on his heels can never harm Allaah in the least (*because he will be harming only himself*). Allaah shall soon reward the grateful ones. {Surah Aal Imraan, verse 144}⁽¹⁾

The sermon that Hadhrat Abu Bakr ؓ delivered has already been quoted in the chapter⁽²⁾ discussing how the Sahabah ؓ rallied around Hadhrat Abu Bakr ؓ. Hadhrat Abu Bakr ؓ said, "Allaah had given a lifetime to Rasulullaah ؓ and kept him alive until he established the Deen of Allaah, made the commands of Allaah explicit, passed on the message of Allaah and exerted himself in the path of Allaah. In this condition, Allaah then took him away after he had left you on a path. Now whoever dies will die after being exposed to the clear proofs (of Imaan) and the great cure (to kufr, which is the Qur'aan). Therefore, whoever took Allaah as his Rabb should know that Allaah is Alive and shall never die. On the other hand, whoever worshipped Muhammad ؓ and took him as a god should know that their god is no more. Fear Allaah, O people! Hold fast to your Deen and rely on your Rabb because the Deen of Allaah has been established and the word of Allaah is complete. Allaah will assist whoever assists the Deen of Allaah and it is Allaah Who will strengthen His Deen. Indeed, the Book of Allaah that is amongst you is a light and a source of healing. It is through this Book that Allaah had guided Muhammad ؓ and it contains the details of the things that Allaah has made Halaal and what He has made Haraam. By Allaah! We have no concern for any of Allaah's creation that wishes to attack us because the swords of Allaah are drawn and we shall never put them down. We shall continue fighting those who oppose us just as we did with Rasulullaah ؓ."

The Statement of Hadhrat Aa'isha ؓ when a Woman Passed Away while in Sajdah

Hadhrat Alqamah narrates from his mother that a woman once entered the room

(1) Bukhaari in his Taareekh, Uthmaan Daarmi in his Radd alal Jahamiyyah and Isfahaani in his Hujjah, reporting from reliable sources as confirmed by Ibn Katheer and quoted in *Kanzul Ummaal* (Vol.4 Pg.51).

(2) In the chapter entitled "The Standpoint of the Sahabah ؓ Concerning the Khilaafah after the demise of Rasulullaah ؓ" and under the subheading "The Sahabah ؓ Unanimously Accept Hadhrat Abu Bakr ؓ as Khalifah."

of Hadhrat Aa'isha رضي الله عنها (to visit the tomb of Rasulullaah ﷺ). She was perfectly healthy when she started performing salaah near the grave of Rasulullaah ﷺ but she passed away without lifting her head from Sajdah. To this, Hadhrat Aa'isha رضي الله عنها said, "All praise to Allaah who gives life and death! There is certainly a lesson in this for me with regard to the death of (my brother) Abdur Rahmaan bin Abu Bakr رضي الله عنهما." Abdur Rahmaan bin Abu Bakr رضي الله عنهما had been sleeping one afternoon in the place where he always slept and when some people went to wake him up, they found that he had passed away. This caused Hadhrat Aa'isha رضي الله عنها to doubt whether something foul had been done or whether the people had been too hasty (to declare him dead) and had buried him alive. Hadhrat Aa'isha رضي الله عنها therefore took a lesson from (the sudden death of) this woman and the doubts she had (surrounding the death of her brother) vanished from her heart. ⁽¹⁾

Imaan (Belief) in the Angels

The Statement of Hadhrat Ali رضي الله عنه Concerning the Turbulence of the Water and Wind when the Nation of Hadhrat Nooh عليه السلام and the Nation of Aad were Destroyed

Hadhrat Ali رضي الله عنه once said, "Every drop of water passes through a measure in the hand of an angel (referred to as the *Khazzaan* whom Allaah has appointed to the task). However, on the day of Nooh عليه السلام (when his nation was punished), Allaah commanded the water directly without commanding the *Khazzaan*. The water therefore went out of the *Khazzaan's* control and burst forth. It is for this reason that Allaah says:

﴿إِنَّا لَمَّا طَغَىَ الْمَاءُ﴾ (سورة حلقه: آيت ١١)

When the waters burst out of control... {Surah Haaqa, verse 11}

Similarly, Every gust of wind passes through a measure in the hand of an angel (whom Allaah has appointed to the task). However, on the day of Aad (when they were punished), Allaah commanded the wind directly without commanding the *Khazzaan*. The wind therefore went out of his control. Allaah refers to this when He says:

﴿بِرِّيْحٍ صَرْصَرٍ عَاتِيَةٍ﴾ (سورة حلقه: آيت ٦)

A freezing wind that was out of (*the Khazzaan's*) control... {Surah Haaqa, verse 6} ⁽²⁾

Hadhrat Salmaan رضي الله عنه says at the Time of his Death, "I have a few Visitors who have entered"

Hadhrat Buqayrah رضي الله عنها who was the wife of Hadhrat Salmaan رضي الله عنه says,

(1) Haakim (Vol.3 Pg.476).

(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.273).

"When Salmaan ﷺ was on his deathbed, he called for me to his upper story room that had four doors. He said, 'O Buqayrah! Open all the doors because I shall have a few visitors today and I know not from which of these doors they will enter. He then asked for some musk and said, 'Dilute it in small container.' When I did this, he said, 'Sprinkle it all around my bed and then go and wait downstairs. When you come to look soon, you shall see something on my bed.' (I did as he bid and) When I came to see, I saw him lying on his bed with his soul having already departed. He appeared as if he was sleeping." (1)

Hadhrat Sha'bi reports that when Hadhrat Salmaan ﷺ was on his deathbed, he called for his wife and said, "Bring me the bag I asked you to keep away." When she brought the bag of musk, he asked for a cup of water. He then put some musk into the water and dissolved it by hand. Thereafter, he said, "Sprinkle this around me because such creations of Allaah (angels) are coming to me who can smell fragrances but do not eat food. You may then lock the doors behind you and go downstairs." His wife did as he bade and sat for only a short while when she heard a faint sound. When she went upstairs, Hadhrat Salmaan ﷺ had already passed away.

A brief narration from Hadhrat Ataa bin Saa'ib states that Hadhrat Salmaan ﷺ said, "Because tonight some angels will be coming to me who can smell fragrances but do not eat food." (2)

Some more narrations will soon be quoted in the chapter discussing Allaah's unseen help in the form of assistance from the angels.

Imaan (Belief) in Predestination

Rasulullaah ﷺ's Words to Hadhrat Aa'isha

at the Funeral of a Child from the Ansaar

Hadhrat Aa'isha ؓ reports that when Rasulullaah ﷺ was called to the funeral of a child from the Ansaar, she remarked, "O Rasulullaah ﷺ! Glad tiding for him! a sparrow from amongst the sparrows of Jannah! Neither did he do any evil, nor did he reach the age to do any." Rasulullaah ﷺ said, "It is not like that, O Aa'isha! Verily Allaah has created Jannah and created some people whom He has destined shall be its inhabitants even while they are in the backs of their fathers. Similarly, Allaah has created Jahannam and created some people whom He has destined shall be its inhabitants even while they are in the backs of their fathers." (3)

Hadhrat Ubaadah bin Saamit ؓ enjoins his Son to believe in the Predestination of Good and Evil

Hadhrat Waleed bin Ubaadah narrates, "I once went to see (my father) Ubaadah

(1) Ibn Sa'd (Vol.4 Pg.92).

(2) Ibn Sa'd (Vol.4 Pg.92).

(3) Muslim, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.268).

bin Saamit رضي الله عنه when he was so ill that I anticipated he would soon pass away. 'Dear father,' I said, 'Do take the pains of advising me.' 'Help me to sit,' he said. When we helped him to sit, he said, 'Dear son! You shall never taste Imaan and shall never reach the true reality of knowledge about Allaah until you believe in the predestination of all good and evil.' 'Dear father!' I asked, 'How am I to know what predestination is good and what is evil?' He replied, 'You should know that whatever (fortune or ill-fortune) passes you by was never intended to strike you and whatever strikes you was never intended to pass you by. Dear son! I have heard Rasulullaah ﷺ say that the first thing that Allaah created was the pen. He then instructed it to start writing and from that time onwards, it started writing everything that is to happen until the Day of Qiyaamah. Dear son! Should you die without subscribing to this belief, you shall be entering Jahannam.' ⁽¹⁾

A Sahabi رضي الله عنه Weeps on his Deathbed because He knew Not What Allaah had Destined for him

Hadhrat Abu Nadhrah narrates that a companion of Rasulullaah ﷺ known as Abu Abdullaah رضي الله عنه was weeping when his companions came to visit him. "Why are you weeping?" they asked, "Did Rasulullaah ﷺ not say to you, 'Trim your moustache and then remain like this until you meet me' (you will therefore be in the company of Rasulullaah ﷺ in the Aakhirah)." "Rasulullaah ﷺ did say this," he confirmed, "however, I have also heard Rasulullaah ﷺ say, 'Allaah grabbed a handful (of souls) with his right hand and said, 'These are for that (Jannah) and I care not any more.' Allaah grabbed another handful (of souls) with his other hand and said, 'These are for that (Jahannam) and I care not any more.' (I am weeping because) I know not in which handful I was." ⁽²⁾

Hadhrat Muaa'dh رضي الله عنه Weeps on his Deathbed because He knew Not What Allaah had Destined for him

When death came to Hadhrat Muaa'dh bin Jabal رضي الله عنه, he started weeping. "What makes you weep?" someone asked. Hadhrat Muaa'dh رضي الله عنه replied, "By Allaah! It is neither fear for death nor an unsettled debt that makes me weep. However, I heard Rasulullaah ﷺ say, 'There were only two handfuls (of souls that Allaah took). While one handful will go to Jahannam, the other will go to Jannah.' (I am weeping because) I know not in which handful I shall be." ⁽³⁾

What Hadhrat Abdullaah bin Abbaas رضي الله عنه said about People who Contested Belief in Predestination

Hadhrat Muhammad bin Ubayd Makki reports that someone once said to

(1) Ahmad and Tirmidhi, as quoted in the *Tafsir* of Ibn Katheer (Vol.4 Pg.278).

(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.186).

(3) Tabraani. Haythami (Vol.7 Pg.187) has commented on the chain of narrators.

Hadhrat Abdullaah bin Abbaas رضي الله عنهما, "A man who denies predestination has come to us." Hadhrat Abdullaah bin Abbaas رضي الله عنهما had gone blind by then, so he told the people to lead him to the person. "What will you do with the man?" the people asked. He replied, "I swear by the Being Who controls my life that if I get my hands on him, I will bite his nose until I sever it from his face and should his neck fall in my hands, I shall break it. This is because I heard Rasulullaah ﷺ say, 'It is as if I can actually see the Mushrik women of the Banu Fihir shaking their buttocks as they circle the Khazraj. This (denying predestination) is the first Shirk to take place amongst this Ummah. I swear by the Being Who controls my life that this evil belief will lead them to deny that Allaah predestines good just as they will deny that He predestines evil.'⁽¹⁾

Hadhrat Ataa bin Abu Rabaah relates, "I came to Hadhrat Abdullaah bin Abbaas رضي الله عنهما at a time when he was drawing water from the Zamzam well and the bottom of his clothing had already become wet. 'People have started objecting to predestination,' I said. 'Are they really doing that?' he asked. When I confirmed that they were indeed, he said, 'By Allaah! It was with reference to them alone that the verse was revealed:

﴿ذُوقُوا مَسَّ سَقَرَ ﴾ (سورة قمر: آيات ٤٨، ٤٩) (إِنَّ كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدْرٍ ﴾

(It will be said to them) "Taste the touch of the Blaze!" We have certainly created everything by (finely calculated) measure (so that everything meets the requirements for its task and so that everything happens when it is destined to happen). {Surah Qamar, verses 48,49}

Such people are the worst of this Ummah! You should neither visit their ill nor perform the Janaazah salaah for their dead. If I should ever see any of them, I shall pierce his eye with these very fingers of mine."⁽²⁾

Hadhrat Abdullaah bin Abbaas رضي الله عنهما once said, "I wish that there was a person who denied predestination with me so that I could trample his head." "Why would you do that?" someone asked. He replied, "Because Allaah has created the *Lowhul Mahfoodh* from a pearl. Its two covers are made of rubies, its pen and wiring are of celestial light and its width spans the distance between the heavens and the earth. Every day Allaah glances at it three hundred and sixty times and with every glance He creates, gives life, gives death, gives honour, gives disgrace and does as He pleases."⁽³⁾

Hadhrat Abdullaah bin Umar رضي الله عنهما severs Relations with a Friend who Objected to Predestination

Hadhrat Naafi reports that Hadhrat Abdullaah bin Umar رضي الله عنهما had a friend in Shaam with whom he corresponded regularly. Hadhrat Abdullaah bin Umar رضي الله عنهما wrote to him one day saying, "The news has reached me that you have

(1) Ahmad.

(2) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.267).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.267).

raised some objections to the belief in predestination. I warn you never to write to me again because I have heard Rasulullaah ﷺ say, 'There shall be people in my Ummah who will deny predestination.'⁽¹⁾

The Statement of Hadhrat Ali رضي الله عنه concerning predestination and Those who Object to it

Hadhrat Nazzaal bin Sabrah narrates that someone once said to Hadhrat Ali رضي الله عنه, "O Ameerul Mu'mineen! There are people here who believe that Allaah does not know about something until it actually takes place." "Their mothers ought to have lost them!" Hadhrat Ali رضي الله عنه exclaimed, "From where did they deduce this?" The person replied, "It is their interpretation of the verse:

﴿وَنَبْلُونَكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ لَا وَنَبْلُونَا أَخْبَارَكُمْ﴾

(سورة محمد: آیت ۳۱)

We shall certainly test you (*Muslims*) until We come to know those of you who (*sincerely*) strive (*to uplift Allaah's Deen*) and those who are steadfast and until We examine your condition. {Surah Muhammad ﷺ, verse 31}

Hadhrat Ali رضي الله عنه said, "Those without knowledge are destroyed." He then mounted the pulpit, duly praised Allaah and said, "O people! Acquire knowledge, practise it and teach it. Whoever finds it difficult to understand any part of the Qur'aan should ask me. The news has reached me that some people believe that Allaah does not know about something until it actually takes place. They say this because of the (misunderstanding they have about the) verse:

﴿وَنَبْلُونَكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ﴾ (سورة محمد: آیت ۳۱)

We shall certainly test you (*Muslims*) until We come to know those of you who (*sincerely*) strive (*to uplift Allaah's Deen*). {Surah Muhammad ﷺ, verse 31}

The words "until we come to know" mean "until we see whether those upon whom striving (for Deen) and steadfastness have been enjoined actually strive and actually remain steadfast through the hardships that have been destined for them".⁽²⁾

In the chapter discussing Tawakkul⁽³⁾, the narration has passed in which Hadhrat Ali رضي الله عنه said, "Nothing happens on earth until it is decided in the heavens. There are two angels assigned to every person who protect and guard him. However, when a predestined matter arrives, they leave him to it. I therefore have a fortified shield from Allaah which will leave me only when death arrives. No person can taste the sweetness of Imaan until he is convinced that whatever (difficulty) afflicts him would never have passed him by and whatever (good)

(1) Ahmad and Abu Dawood, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.268).

(2) Ibn Abdul Birr in his Ilm, as quoted in *Kanzul Ummaal* (Vol.1 Pg.265).

(3) Under the heading "The Tawakkul of the Sahabah رضي الله عنهم" and the subheading "The Tawakkul of Ameerul Mu'mineen Hadhrat Ali رضي الله عنه."

passes him by would never have come to him in the first place."

The Couplets Hadhrat Umar رضي الله عنهم would Recite on the pulpit Concerning predestination

Hadhrat Abdullaah bin Mas'ood رضي الله عنهم reports that very often when delivering a sermon on the pulpit, Hadhrat Umar رضي الله عنهم would recite the following couplets (which mean):

*"Go easy on yourself because the destinies of all matters are in Allaah's hand
Those that He has thwarted can never come to you just as those that He has commanded can never be thwarted"⁽¹⁾*

Imaan (Belief) in the Signs of Qiyaamah

The Words of Rasulullaah ﷺ When Allaah Revealed the verse "When the trumpet is blown"

Hadhrat Abdullaah bin Abbaas رضي الله عنهم narrates that when the verse:

﴿فَإِذَا نُفِّرَّ فِي النَّارُ﴾ (سورة مدثر:آية ٨)

When the trumpet is blown (to signal the arrival of Qiyaamah)... {Surah Muddathir, verse 8}

was revealed, Rasulullaah ﷺ said, "How can I live in luxury when the blower of the horn already has the horn in his mouth and is waiting with his forehead bowed for the command to blow." The Sahabah رضي الله عنهم then asked, "What du'aa should we make?" Rasulullaah ﷺ then told them to recite:

“حَسْبُنَا اللَّهُ وَنَعْمَ الْوَكِيلُ، عَلَى اللَّهِ تَوَكَّلْنَا”

"Allaah is Sufficient for us and He is the Best of Guardians. In Allaah do we trust." ⁽²⁾

Another narration states that when the Sahabah رضي الله عنهم heard this from Rasulullaah ﷺ, they were troubled and asked, "O Rasulullaah ﷺ! What should we do." Rasulullaah ﷺ then told them to recite:

“حَسْبُنَا اللَّهُ وَنَعْمَ الْوَكِيلُ”

"Allaah is Sufficient for us and He is the Best of Guardians." ⁽³⁾

The Fear of Hadhrat Sauda Yamaaniyyah رضي الله عنهم for the Appearance of Dajjaal

The narration has already passed in the chapter discussing the relationships of women⁽⁴⁾ in which Hadhrat Hafsah رضي الله عنهم said to Hadhrat Sauda Yamaaniyyah رضي الله عنهم, "The one-eyed (Dajjaal) has appeared!" "Really!?" Hadhrat Sauda رضي الله عنهم

(1) Bayhaqi in his Asmaa was Sifaat (Pg.243).

(2) Ibn Abi Shaybah, Tabraani and Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.7 Pg.270).

(3) Baawardi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.270).

(4) Under the heading "Relationships between Men, Women and Children" and the subheading "The Relationship Between Hadhrat Aa'isha رضي الله عنها and Hadhrat Hafsah رضي الله عنها with Hadhrat Sauda Yamaaniyyah رضي الله عنها".

cried out. She was extremely shocked and started to shiver. "Where shall I hide?" she asked. "You will have to go to the tent," Hadhrat Hafsaah رضي الله عنها told her. The tent was made of palm leaves and was a hiding place for the people. It was however filled with dirt and spider webs. Hadhrat Sauda رضي الله عنها went to hide there as Rasulullaah ﷺ arrived. Seeing the two women laughing so much that they were unable to talk, Rasulullaah ﷺ asked, "What is all the laughter about?" Rasulullaah ﷺ had to repeat the question thrice before they pointed towards the tent. Rasulullaah ﷺ went to the tent where he found Hadhrat Sauda رضي الله عنها shivering (with fear). "What is the matter, O Sauda?" Rasulullaah ﷺ asked. "O Rasulullaah ﷺ!" she said, "The one-eyed one has appeared." "He has not appeared," Rasulullaah ﷺ clarified, "but he is still to appear. He has not appeared but is still to appear." Rasulullaah ﷺ then helped her out and dusted the dirt and spider webs off her.

The Statements of Hadhrat Abu Bakr رضي الله عنه and Hadhrat Abdullaah bin Abbaas رضي الله عنهما Concerning Dajjaal

Hadhrat Sa'eed bin Musayyib narrates that Hadhrat Abu Bakr رضي الله عنه once asked, "Is there a place in Iraq called Khurasaan?" When he was informed that there was, he said, "Verily Dajjaal will emerge from there." ⁽¹⁾

Hadhrat Abu Bakr Siddeeq رضي الله عنه stated that Dajjaal would be from the Jews of a place called Marw. ⁽²⁾

Hadhrat Abdullaah bin Abu Mulaykah رضي الله عنه narrates, "When I went to Hadhrat Abdullaah bin Abbaas رضي الله عنه early one morning, he said, 'I have not had a wink of sleep all night.' 'Why is that?' I asked. He replied, 'The tailed star has appeared and I now fear that the smoke shall appear (which is a sign of Qiyaamah). It is for this reason that I have not slept all night.' ⁽³⁾ Another similar narration states that Hadhrat Abdullaah bin Abbaas رضي الله عنه said, "I now fear that Dajjaal shall appear." ⁽⁴⁾

Imaan (Belief) in What is to Happen in the Grave and the Existence of Barzakh

The Words of Hadhrat Abu Bakr Siddeeq رضي الله عنه on his Deathbed

Hadhrat Ubaadah bin Nasi reports that when death came to Hadhrat Abu Bakr رضي الله عنه, he said to (his daughter) Hadhrat Aa'isha رضي الله عنها, "Wash these two garments of mine and bury me in them because (in the grave) your father shall be one of two types of men; either one who will be dressed in the best of clothing

(1) Ibn Abi Shaybah.

(2) Nu'aym bin Hammaad, as quoted in *Kanzul Ummaal* (Vol.7 Pg.263).

(3) Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.139).

(4) Haakim (Vol.4 Pg.459), reporting from reliable sources as confirmed by Dhahabi.

or one whose garments will be most brutally torn off." ⁽¹⁾

Hadhrat Aa'isha رضي الله عنها reports that when Hadhrat Abu Bakr رضي الله عنه was about to pass away, she recited a couplet (which means):

*"By your life! An abundance of wealth are useless to a youth
when his breath heaves one day and his chest tightens (as he dies)"*

"Do not say that, dear daughter," Hadhrat Abu Bakr رضي الله عنه said, "Rather say:

﴿وَجَاءَتْ سَكُرَةُ الْمُوْتِ بِالْحَقِّ طَذِلَكَ مَا كُنْتَ مِنْهُ تَحِيدُ﴾ (سورة ق: آیت ۱۹)

The pangs (agony) of death will bring the truth (of Imaan to every person). (It will then be said to the dying person,) 'This (death) is what you used to avoid (However, now you have no option).' {Surah Qaaf, verse 19}

He then continued, "Take these two garments of mine, wash them and bury me in them. The living need new clothing more than the dead because the clothing of the dead are intended to be destroyed." ⁽²⁾

Hadhrat Aa'isha رضي الله عنها narrates that when Hadhrat Abu Bakr رضي الله عنه became extremely ill, she started weeping and when he fell unconscious, she recited a couplet (which means):

*"When tears are forever veiled
They must burst forth (at some time)"*

Hadhrat Abu Bakr رضي الله عنه then regained consciousness and said, "Do not say that, dear daughter. Rather say:

﴿وَجَاءَتْ سَكُرَةُ الْمُوْتِ بِالْحَقِّ طَذِلَكَ مَا كُنْتَ مِنْهُ تَحِيدُ﴾ (سورة ق: آیت ۱۹)

The pangs (agony) of death will bring the truth (of Imaan to every person). (It will then be said to the dying person,) 'This (death) is what you used to avoid (However, now you have no option).' {Surah Qaaf, verse 19}

He then asked, "On what day did Rasulullaah ﷺ pass away?" "On a Monday," Hadhrat Aa'isha رضي الله عنها replied. "And what is today?" he asked further. When she informed him that it was a Monday, he said, "I hope in Allaah (that he will take my soul) between now and tonight." He then passed away on Monday night (the night between Monday and Tuesday).

Thereafter, Hadhrat Abu Bakr رضي الله عنه asked, "In how many sheets was Rasulullaah ﷺ shrouded." Hadhrat Aa'isha رضي الله عنها replied, "We shrouded him in three new white sheets made in *Sahool* that neither included a *Qamees* nor a turban." He then said, "Wash this cloth of mine that has traces of Saffron and add two new sheets with it (to complete a shroud of three)." "But it is old," Hadhrat Aa'isha رضي الله عنها noted. Hadhrat Abu Bakr رضي الله عنه however said, "The living need new clothing more than the dead because the clothing of the dead are intended to be destroyed." ⁽³⁾ Another narration states that he said, "...because it

(1) Ahmad in his *Zuhd*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.363).

(2) Ahmad, Ibn Sa'd and Daghooli.

(3) Abu Ya'la, Abu Nu'aym, Daghooli and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.362).

(the clothing of the dead) will only be given over to body fluids and decay." ⁽¹⁾

The Words of Hadhrat Umar ﷺ on his Deathbed

Hadhrat Yahya bin Abu Raashid Nasri narrates that when death approached Hadhrat Umar bin Khattaab ﷺ, he said to his son, "Dear son! When death is approaching (when I am in the throes of death), turn me (on my right side), place your knees against my back, your right hand on my forehead and your left hand beneath my chin. Then when I pass away, close my eyes and shroud me in a shroud of average quality because if there is good in store for me with Allaah, He will exchange it for something much better. However, if things are otherwise, He will quickly remove it. You should also give me an average grave because if there is good in store for me with Allaah, He will extend it for me as far as the eyes can see. However, if things are otherwise, He will narrow it so much that my ribs will interlock. Do not take any women along with you (for my funeral) and do not expound any virtues that were never mine because Allaah knows me best. When you are carrying me (to the grave) then walk swiftly because if there is good in store for me with Allaah, you are taking me to something much better. However, if things are otherwise, then you will need to quickly throw off your shoulders a most terrible thing that you are carrying." ⁽²⁾

In the chapter discussing the fear that the Khulafaa had for Allaah, the narration⁽³⁾ has already passed in which Hadhrat Umar ﷺ said when he was about to die, "I swear by the Being besides Whom there is none worthy of worship that if I owned the world and all its contents, I would have offered it as ransom to be saved from the frightening scene that lies ahead of me."

The narration has also passed there⁽⁴⁾ in which Hadhrat Umar ﷺ instructed his son Hadhrat Abdullaah bin Umar ﷺ to place his head on the ground. When Hadhrat Abdullaah ﷺ moved his head from his lap to the ground, Hadhrat Umar ﷺ said, "My mother and I are destroyed if my Rabb does not have mercy on me!"

The Weeping of Hadhrat Uthmaan ﷺ whenever he Stood by a Grave

In the chapter discussing the weeping of the Sahabah ﷺ, the narration of Hadhrat Haani has already passed stating that whenever Hadhrat Uthmaan ﷺ stopped at a graveyard, he would weep so much that his beard would get wet. Someone once asked him, "You do not weep when you think of Jannah and Jahannam but weep when you think of the grave?" He replied, "I have heard

(1) Ibn Sa'd (Vol.3 Pg.197).

(2) Ibn Sa'd (Vol.3 Pg.58). Ibn Abi Dunya has reported a similar narration in his Quboor, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.427).

(3) Under the subheading "The Narration of Hadhrat Abdullaah bin Abbaas ﷺ Concerning the Fear Hadhrat Umar ﷺ had for Allaah".

(4) Under the subheading "The Narration of Hadhrat Abdullaah bin Umar ﷺ and Hadhrat Miswar Concerning the Fear Hadhrat Umar ﷺ had for Allaah."

Rasulullaah ﷺ say, 'The grave is the first stage from amongst the many stages of the Aakhirah. If one is successful there, the later stages are easier. However, if one is unsuccessful there, the later stages will be extremely difficult.' Hadhrat Uthmaan رضي الله عنه also added, "I have also heard Rasulullaah ﷺ say that he had never seen a sight more frightening than that of the grave."

The Words of Hadhrat Hudhayfah رضي الله عنه on his Deathbed

Hadhrat Khaalid bin Rabee narrates that when his tribe and the Ansaar heard that Hadhrat Hudhayfah رضي الله عنه was gravely ill, they went to him sometime during the middle of the night or at dawn. "What time is it?" he asked them. When they informed him that it was sometime during the middle of the night or dawn, he remarked, "I seek Allaah's protection from the morning of Jahannam." He then asked, "Have you brought something to enshroud me with?" When they told him that they had, he said, "Do not use an expensive shroud because if there is good in store for me by Allaah, it will be exchanged for something much better. However, if things are otherwise, it will be quickly removed." ⁽¹⁾

Hadhrat Sila bin Zufar narrates, "Hudhayfah رضي الله عنه sent Abu Mas'ood رضي الله عنه and me to purchase a burial shroud for him, we bought a striped and decorated sheet for him for three hundred Dirhams. 'Show me what you have bought for me,' Hudhayfah رضي الله عنه asked. When we showed it to him, he remarked, 'This shroud is not for me. All I need are two plain white sheets without a Qamees because it will be only a short while before it is exchanged for something either much better or worse.' We then proceeded to purchase two plain white sheets for him." ⁽²⁾

Another narration states that Hadhrat Hudhayfah رضي الله عنه said to them, "What will you do with that? If your companion (myself) is a righteous person, Allaah will exchange it for something else (much better) and if your companion is otherwise, it will be thrown from one end of the grave to the other until the Day of Qiyaamah." ⁽³⁾ Yet another narration states that he said, "...and if your companion is otherwise, Allaah will smite his face with it on Day of Qiyaamah." ⁽⁴⁾

The Words of Hadhrat Abu Moosa رضي الله عنه at the Approach of Death

Hadhrat Dahhaak bin Abdur Rahmaan reports that when death drew close to Hadhrat Abu Moosa Ash'ari رضي الله عنه, he called his attendants and instructed them, "Go and dig me a wide and deep grave." They complied and returned saying, "We have dug your grave wide and deep." Hadhrat Abu Moosa رضي الله عنه then said, "By Allaah! The grave is one of two places. It may either be broadened so much that

(1) Bukhaari in his Adab (Pg.72). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.282) from Hadhrat Abu Waa'il. In his *Mustadrak* (Vol.3 Pg.380), Haakim has also reported a similar narration in brief from Hadhrat Abu Mas'ood Ansaari رضي الله عنه.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.282).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.282).

(4) Haakim (Vol.3 Pg.380).

each corner is forty arm's length wide. Then a door to Jannah will be opened for me so that I can look at my wives and my palaces and every other token of hospitality that Allaah has prepared for me. I will then know my way to that home better than I know my home (in this world) today. Thereafter the breeze and comforts of Jannah shall reach me until the Day of Qiyaamah. However, if things are otherwise - may Allaah protect us from it - my grave shall narrow around me until it is narrower than the end of a spear where it meets the head. Then a door to Jahannam will be opened for me from which I can look at my chains, yokes and fellow inmates. I will then know my way to that home better than I know my home (in this world) today. Thereafter the smoke and fire of Jahannam shall reach me until the day I am resurrected."

Hadhrat Usayd bin Hudhayr ﷺ Longs to be in One of three Conditions

Hadhrat Aa'isha ؓ narrates that Hadhrat Usayd bin Hudhayr ؓ was amongst the best of people. He would always say, "I have no doubts about being amongst the inhabitants of Jannah if I could remain in one of three conditions. (Firstly) The condition when I am reciting Qur'aan or listening to it being recited, (secondly) the condition when I am listening to Rasulullaah ؓ's sermon and (thirdly) the condition when I am present at a funeral. At every funeral I have been, I have thought about nothing other than what will become of the deceased or where it is heading." ⁽¹⁾

Imaan (Belief) in the Aakhirah

Rasulullaah ؓ's Description of Jannah

Hadhrat Abu Hurayrah ؓ narrates that the Sahabah ؓ once said, "O Rasulullaah ؓ! Whenever we see you, our hearts are softened and we think only of the Aakhirah. However, when we separate from you, the world appeals to us and we start smelling (enjoying) our wives and children." Rasulullaah ؓ consoled them saying, "Should you remain at all times in the state you are when with me, the angels will actually shake your hands with theirs and visit you in your homes (this is however impossible). If you do not sin, Allaah will replace you with a nation that does sin merely so that He may forgive them (when they repent because He loves to forgive)."

The Sahabah ؓ then asked further, "O Rasulullaah ؓ! Tell us about Jannah and its buildings." Rasulullaah ؓ described, "One brick (of the buildings) will be gold and the next silver with cement made of fragrant musk. The pebbles will be pearls and rubies while the grass will be saffron. Whoever enters Jannah shall only enjoy luxuries and never experience any difficulty. He will live forever without ever dying. Neither will his clothing fade nor will his youth ever wane. There are three persons whose du'aas are never rejected; the just ruler, the fasting person until he terminates his fast and oppressed person.

(1) Abu Nu'aym, Bayhaqi and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.138).

Their du'a is lifted above the clouds where the doors of the heavens are opened for it and Allaah says, 'I swear by My honour that I shall definitely assist you even though it may be after some time.' ⁽¹⁾

The Incident of Hadhrat Faatima رضي الله عنها when she Went to her Father صلوات الله عليه for something of benefit in this World and Returned with Something of Benefit in the Aakhirah

Hadhrat Suwayd bin Ghafalah رضي الله عنه narrates that when Hadhrat Ali رضي الله عنه was suffering extreme hunger one day, he suggested to (his wife) Hadhrat Faatima رضي الله عنها to approach (her father) Rasulullaah صلوات الله عليه for some food. When she went to Rasulullaah صلوات الله عليه, Hadhrat Ummu Ayman رضي الله عنها happened to be there. Hearing Hadhrat Faatima رضي الله عنها knocked on the door, Rasulullaah صلوات الله عليه said, "That is the knock of Faatima. She has come at a time that we are not accustomed to having her come to us." "O Rasulullaah صلوات الله عليه!" Hadhrat Faatima رضي الله عنها said, "The food of the angels is to recite 'Laa Ilaaha Illallaah', 'Subhaanallaah' and 'Al Hamdu Lillaah'. What is our food?" Rasulullaah صلوات الله عليه replied, "I swear by the Being Who has sent me with the truth! For the last thirty days, no fire (to cook) has been lit in the house of the family of Muhammad صلوات الله عليه. However, a few goats have come to us. If you please, I shall have five given to you. Alternatively, if you so please, I shall teach you five words (of supplication) that Jibra'eel عليه السلام has taught me." Hadhrat Faatima رضي الله عنها immediately said, "Do rather teach me the five words that Jibra'eel عليه السلام has taught you." Rasulullaah صلوات الله عليه then told her to say the following words:

يَا أَوَّلَ الْأَوَّلِينَ وَيَا اخْرَى الْآخِرِينَ وَيَا ذَا الْقُوَّةِ الْمُتَّيْنَ وَيَا رَاحِمَ الْمَسَاكِينَ وَيَا أَرْحَمَ
الرَّاحِمِينَ

Hadhrat Faatima رضي الله عنها then left and when she came back to Hadhrat Ali رضي الله عنه, he asked, "What happened?" She replied, "While I left you to get something of benefit in this world, I returned with something of benefit in the Aakhirah." "This is the best of all your days," Hadhrat Ali رضي الله عنه remarked. ⁽²⁾

The Statement of Hadhrat Abu Moosa Ash'ari رضي الله عنه Concerning the Reason for People being Oblivious of the Aakhirah

Hadhrat Anas bin Maalik رضي الله عنه reports that they were on a journey with Hadhrat Abu Moosa Ash'ari رضي الله عنه when he heard people talking and having eloquent discussions. "O Anas," he said, "what benefit is there for me in that. Come, let us engage in the Dhikr of our Rabb because it seems like those people can even skin a person with their tongues." He then asked, "O Anas! What has

(1) Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.49).

(2) Abu Sheikh, as quoted in *Kanzul Ummaal* (Vol.1 Pg.302).

made the people delay in matters of the Aakhirah and what has made them oblivious of it?" "Their desires and Shaytaan," Hadhrat Anas رضي الله عنه replied. "No, by Allaah!" Hadhrat Abu Moosa رضي الله عنه said, "It is because the world is before them and the Aakhirah is still to come. Had they witnessed the Aakhirah, they would never turn away from it and never incline towards the world." (1)

Imaan (Belief) in What is to Happen on the Day of Qiyaamah

Rasulullaah ﷺ's Desire for his Ummah to Comprise of Half the people of Jannah

Hadhrat Imraan bin Husayn رضي الله عنه narrates that Rasulullaah ﷺ was on a journey when the verse was revealed:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ رِزْلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ يَوْمَ تَرَوْنَهَا تَذَهَّلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرَضَعَتْ وَتَضَعُّ كُلُّ ذَاقَ حَمْلَهَا وَتَرَى النَّاسَ سُكْرًا وَمَا هُمْ بِسُكْرٍ وَلِكُنَّ عَذَابَ اللَّهِ شَدِيدًا﴾ (سورة حج: آیت ۲۰)

O people! Fear (*the punishment of*) your Rabb (*by obeying His commands*). The earthquake of (*the Day of*) Qiyaamah is a tremendous thing indeed. When you will witness the day (*of Qiyaamah*), *(you will see that people will be so frightened and worried that)* every nursing mother will forget her suckling infant and every pregnant woman will abort (*her unborn child*). You will also see people in a drunken stupor although they will not be drunk, but (*they will be in this condition because they will realise that*) Allaah's punishment is severe (*Worried that they should not have to face His punishment, people will be oblivious of everything else*). {Surah Hajj, verses 1,2}

Rasulullaah ﷺ then asked the Sahabah رضي الله عنه, "Do you know what day is that?" "Allaah and His Rasool ﷺ know best," the Sahabah رضي الله عنه submitted. Rasulullaah ﷺ then explained, "That will be the day when Allaah shall say to Aadam عليه السلام, 'Dispatch the people of Jahannam.' 'O my Rabb!' Aadam عليه السلام will say, 'Who are those to be dispatched to Jahannam?' Allaah will reply, '(From every thousand) Nine hundred and ninety nine shall go to Jahannam and one will go to Jannah."

This made the Sahabah رضي الله عنه weep. Rasulullaah ﷺ then said to them, "Adopt moderation and continue treading the straight path. Remember that before the coming of every Nabi is a period of ignorance. The quota (for Jahannam) will first be completed from these people. Otherwise (if they are not sufficient), it will be completed from the Munaafiqeen. Your example and that of other nations like a little lump on the foreleg of an animal or like a mole on the side of a camel. I however have great hope that you people (members of my

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.259).

Ummah) will comprise a quarter of the people of Jannah." "Allaahu Akbar!" the Sahabah ﷺ exclaimed. Rasulullaah ﷺ then added, "In fact, I have great hope that you people will comprise a third of the people of Jannah." Again the Sahabah ﷺ exclaimed, "Allaahu Akbar!" Thereafter, Rasulullaah ﷺ said, "I also have great hope that you people will comprise half the people of Jannah." This time again the Sahabah ﷺ cried out, "Allaahu Akbar!" The narrator says that he is not sure whether or not Rasulullaah ﷺ later said that he had hopes of them being as much as two-thirds of the people of Jannah. ⁽¹⁾

A narration from Hadhrat Abu Sa'eed Khudri رضي الله عنه also discussing the explanation of the above verse states that Nabi ﷺ said, "On the Day of Qiyaamah, Allaah will call for Aadam عليه السلام. He will respond by saying, 'At your service, our Rabb! It is an honour to serve You.' A voice will then tell him, 'Allaah commands you remove from your progeny those to be dispatched to Jahannam.' 'O my Rabb!' Aadam عليه السلام will say, 'Who are those to be dispatched to Jahannam?' Allaah will reply, '(From every thousand) Nine hundred and ninety nine shall go to Jahannam (and one will go to Jannah).' It is on this occasion that expectant mothers will abort their foetuses and youngsters will turn white.

﴿وَتَرَى النَّاسَ سُكْرًا وَمَا هُمْ بُسْكَرُوا وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾ (سورة حج: آيت ٢)

You will also see people in a drunken stupor although they will not be drunk, but *(they will be in this condition because they will realise that Allaah's punishment is severe.)* {Surah Hajj, verse 2}

This had a great impact on the Sahabah ﷺ and their faces actually turned pale. Rasulullaah ﷺ then said, "(From every thousand) Nine hundred and ninety nine will be from the Ya'jooj Ma'jooj and only one shall be from amongst you. Compared to the rest of people, you resemble only a single black hair on the side of a white bull or only a single white hair on the side of a black bull. I have great hope that you people (members of my Ummah) will comprise a quarter of the people of Jannah." The Sahabah ﷺ exclaimed, "Allaahu Akbar!". Rasulullaah ﷺ then added, "In fact, (I have great hope that you people will comprise) a third of the people of Jannah." Again the Sahabah ﷺ exclaimed, "Allaahu Akbar!" Thereafter, Rasulullaah ﷺ said, "(I also have great hope that you people will comprise) Half the people of Jannah." This time again the Sahabah ﷺ cried out, "Allaahu Akbar!" ⁽²⁾

Another narration states that what Rasulullaah ﷺ said (about nine hundred and ninety nine going to Jahannam), the impact was heavy on the Sahabah ﷺ and they became very grieved and worried. ⁽³⁾

Hadhrat Zubayr رضي الله عنه Asks Rasulullaah ﷺ about Certain Conditions in the Aakhirah

Hadhrat Abdullaah bin Zubayr رضي الله عنه reports that when the verse:

(1) Tirmidhi, Ahmad and Ibn Abi Haatim.

(2) Bukhaari, Muslim and Nas'aee, as quoted in *Tafseer* of Ibn Katheer (Vol.3 Pg.204).

(3) Haakim (Vol.4 Pg.568).

﴿ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونُ﴾ (سورة زمر: آيت ٣١)

Then, on the Day of Qiyaamah, you will all bring cases (*against each other*) in the presence of your Rabb. {Surah Zumar, verse 31}

was revealed, Hadhrat Zubayr رضي الله عنه asked, "O Rasulullaah ﷺ! Will cases be repeatedly brought against us?" When Rasulullaah ﷺ replied in the affirmative, Hadhrat Zubayr رضي الله عنه remarked, "In that case, the matter will be a serious one indeed." (1)

Another narration adds that when the verse:

﴿ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾ (سورة تكاثر: آيت ٨)

Thereafter, on that day (*of Qiyaamah*) you will definitely be questioned about the bounties. {Surah Takaathur, verse 8}

was revealed, Hadhrat Zubayr رضي الله عنه also asked, "O Rasulullaah ﷺ! What types of bounties will we be questioned about when all that we have are the two black things, dates and water?" (2)

Yet another narration states that when the verse:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾ (سورة زمر: آيت ٣١)

(سورة زمر: آيت ٣١، ٣٠)

Verily you (*O Rasulullaah ﷺ*) will soon pass away and they will also pass away. Then, on the Day of Qiyaamah, you will all bring cases (*against each other*) in the presence of your Rabb. {Surah Zumar, verse 30-31}

was revealed, Hadhrat Zubayr رضي الله عنه asked, "O Rasulullaah ﷺ! Together with having to account for specific sins, will cases be repeatedly brought against us regarding the dealings we have between each other?" "Certainly," Rasulullaah ﷺ replied, "cases will be brought repeatedly until everyone to whom a right is due receives his right." "By Allaah!" Hadhrat Zubayr رضي الله عنه remarked, "In that case, the matter will be a serious one indeed." (3)

Hadhrat Abdullaah bin Rawaaha رضي الله عنه Weeps at the Thought of a Verse Concerning Jahannam

Hadhrat Qais bin Abu Haazim reports that Hadhrat Abdullaah bin Rawaaha رضي الله عنه was once lying down in his wife's lap when he started to weep. His wife then also started to weep. "What makes you weep?" he asked. "Seeing you weep has made me weep as well," she replied. He then said, "I thought of the verse:

﴿وَإِنْ مَنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَفْضِيًّا﴾ (سورة مریم: آيت ٧٦)

Every one of you shall pass by it (*everyone shall pass over Jahannam as they cross the bridge of Siraat that spans Jahannam*). This is a decree

(1) Ibn Abi Haatim.

(2) Ahmad, Tirmidhi and Ibn Maajah.

(3) Ahmad and Tirmidhi, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.52). Haakim (Vol.4 Pg.572) has reported a similar narration from reliable sources.

command of your Rabb. {Surah Maryam, verse 71}
(I am weeping because) I know not whether I shall be rescued from it or not." A narration states that Hadhrat Abdullaah bin Rawaaha ﷺ was ill at the time.⁽¹⁾

Hadhrat Ubaadah ﷺ Asks his Family and Neighbours to Take Retribution from him When Death Approached

Hadhrat Ubaadah bin Muhammad bin Ubaadah bin Saamit narrates that when death approached Hadhrat Ubaadah bin Saamit ﷺ, he requested that his slaves, servants, neighbours and everyone associated with him should be gathered. When they had all gathered, he said, "I expect that this will be my last day in this world and my first night in the Aakhirah. I know not whether my hands or tongue may have caused you any harm which - I swear by the Being Who controls my life - will be a cause for retribution to be taken from me on the Day of Qiyaamah. It is with great emphasis that I stress to each one of you in whose heart is something about this that he must take retribution from me before my soul departs."

Because Hadhrat Ubaadah ﷺ had never spoken ill even to his servants, everyone said, "You were a father and a mentor to us (we therefore have no grievance against you)." Hadhrat Ubaadah ﷺ then asked, "Do you then forgive anything of the sort that may have happened?" When they said that they did, Hadhrat Ubaadah ﷺ said, "O Allaah! You be witness!" He then continued, "Since there is nothing of the sort, then remember this parting advice of mine. It is with great emphasis that I stress to each one of you not to weep for me. When my soul departs, each of you should perform wudhu properly, go to the Masjid, perform salaah and then seek Allaah's forgiveness for Ubaadah and his soul because Allaah says:

﴿وَاسْتَعِينُوا بِالصَّابِرِ وَالصَّلُوةِ ﴾ (سورة بقرة: آیت ٤٥، ١٥٣)

Seek assistance with patience and salaah. {Surah Baqarah, verse 45 and verse 153}

You should hasten with my corpse to the my grave without following me with any fire and without placing a purple cloth beneath me." ⁽²⁾

Hadhrat Umar ﷺ's Fear for Reckoning on the Day of Qiyaamah

In the chapter discussing cautiousness in spending, the narration has already passed⁽³⁾ in which Hadhrat Umar ﷺ asked Hadhrat Abdur Rahmaan bin Auf ﷺ for a loan of four thousand Dirhams. Hadhrat Abdur Rahmaan bin Auf ﷺ

(1) Abdur Razzaaq, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.132).

(2) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.79).

(3) Under the heading "Abstention from using Public Funds for Personal use and for Close Relatives and the subheading "The Incident of Hadhrat Umar ﷺ and Hadhrat Abdur Rahmaan bin Auf ﷺ".

sent a message back with the messenger that Hadhrat Umar رض should take the loan from the public treasury and pay it back later. When the message reached him, Hadhrat Umar رض felt it most difficult to do so. When Hadhrat Umar رض met Hadhrat Abdur Rahmaan bin Auf رض, he asked him, "Are you the one who said that I should take the money from the public treasury? Should I die before the caravan returns, you would say, 'The Ameerul Mu'mineen had taken the money. Let us waive it.' I shall then be taken to task for it on the Day of Qiyaamah."

The Weeping of Hadhrat Abu Hurayrah رض and Hadhrat Mu'aawiya رض when they Heard a Hadith about the Aakhirah

In the chapter discussing being influenced by the knowledge of Allaah and of Rasulullaah ﷺ, the narration will Inshaa Allaah be narrated in which Hadhrat Abu Hurayrah رض gave a heavy sigh and collapsed upon his face when he mentioned the Hadith concerning Allaah's taking accountability from a man with knowledge about the Qur'aan, a wealthy person and a man martyred in the path of Allaah.

It will also Inshaa Allaah be narrated that how Hadhrat Mu'aawiya رض wept so much when he heard this Hadith that the people thought he would die.

Imaan (Belief) in Intercession

Rasulullaah ﷺ says, "My Intercession shall be for those members of my Ummah who never commit *Shirk*"

Hadhrat Auf bin Maalik رض reports, "We were once with Rasulullaah ﷺ when we set up camp towards the end of the night. Laying down our heads by the foot of our carriages, we all went to sleep. I awoke sometime during the night and was alarmed when I did not see Rasulullaah ﷺ by his carriage. When I then started to search for Rasulullaah ﷺ, I found Abu Moosa Ash'ari رض and Mu'aadh bin Jabal رض also alarmed by the same thing that alarmed me. As we stood in that condition, we heard a sound from the top of the valley that resembled the sound of a grindstone grinding. (When we headed in that direction, we found Rasulullaah ﷺ and) We then informed him what our concern was. Rasulullaah ﷺ explained, 'An angel came to me from my Rabb ﷻ giving me a choice between intercession and having half my Ummah admitted into Jannah. I chose intercession (because in this way there was hope of even more being admitted into Jannah).'

'O Nabi of Allaah ﷺ!' I pleaded, 'I ask you in the name of Allaah and in consideration of our relationship with you to include us amongst those you will be interceding for.' 'You people shall certainly be amongst those I will be

interceding for,' Rasulullaah ﷺ confirmed. We then accompanied Rasulullaah ﷺ back to the camp where we found all the others also alarmed by Rasulullaah ﷺ's absence. Rasulullaah ﷺ then explained to them saying, 'An angel came to me from my Rabb ﷺ giving me a choice between intercession and having half my Ummah admitted into Jannah. I chose intercession.' 'O Nabi of Allaah ﷺ!' they pleaded, 'We ask you in the name of Allaah and in consideration of our relationship with you to include us amongst those you will be interceding for.' When they had all gathered around Rasulullaah ﷺ, he said, 'I make everyone present here witness to the fact that my intercession shall be for those members of my Ummah who never commit Shirk.'⁽¹⁾

The Du'aa Rasulullaah ﷺ will Make for his Ummah Before Allaah shall be his Intercession on their Behalf

Hadhrat Abdur Rahmaan bin Abu Aqeel ﷺ reports, "I went to Rasulullaah ﷺ with a delegation from the Thaqaaf tribe. When we made our animals sit at the door, there was not a person we hated more than the man we had come to see. However, by the time we left, there was no one more beloved to us than the man we had been to see. One of us said, 'O Rasulullaah ﷺ! Why don't you ask Allaah for a kingdom like the kingdom of Sulaymaan ﷺ?' Rasulullaah ﷺ laughed and said, 'Your companion here (myself) shall perhaps receive something better from Allaah than the kingdom of Sulaymaan ﷺ. Allaah has granted every Nabi ﷺ that He sent a special prayer (that is sure to be accepted). There were those who used the prayer for this world while others used it to curse their nations when they disobeyed them. It was then because of it that these nations were destroyed. Allaah also granted me one such prayer that I have kept in store with my Rabb and shall use it to intercede for my Ummah on the Day of Qiyaamah.'⁽²⁾

Rasulullaah ﷺ says, "I am an Excellent man for the Sinners of my Ummah"

Hadhrat Ummu Salamah ﷺ narrates that Rasulullaah ﷺ once said, "I am an excellent man for the sinners of my Ummah." "O Rasulullaah ﷺ!" a man from the Muzaynah tribe asked, "If you are such for the sinful ones, then what about the righteous ones?" Rasulullaah ﷺ replied, "While the righteous ones of my Ummah shall enter Jannah because of their good deeds, the sinners shall await my intercession. Although my intercession shall be available to every member of my Ummah, it will not be for a person diminishing the rank of my Sahabah ﷺ."⁽³⁾

(1) Baghawi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.271).

(2) Baghawi, Ibn Mandah and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.272). Bukhaari and Haarith bin Abu Usaamah have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.411).

(3) Shiraazi in his Alqaab and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.7 Pg.272).

The verse of the Qur'aan that kindles the Most Hope According to Hadhrat Ali

Hadhrat Ali bin Abi Taalib رضي الله عنه narrates that Rasulullaah ﷺ once said, "I shall continue interceding on behalf of my Ummah until my Rabb asks, 'Are you now satisfied, O Muhammad?' I shall then say, 'Yes. I am satisfied.' Turning to the people, Hadhrat Ali رضي الله عنه said, 'O people of Iraq! Don't you people believe that the verse of the Qur'aan that kindles the most hope is the verse:

﴿قُلْ يَعْبَادُوا اللَّهُ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَّحْمَةِ اللَّهِ طِإِنَّ اللَّهَ يَغْفِرُ
الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾ (سورة زمر: آيت ٥٣)

Say, "O My bondsmen who have wronged their souls (by committing *kufir* or other sins)! Never lose hope of Allaah's mercy (so do not abstain from seeking forgiveness thinking that you will not be forgiven). Verily, Allaah forgives all sins (that are free of *kufir* and *Shirk*). Undoubtedly, He is the Most Forgiving, the Most Merciful." {Surah Zumar, verse 53}

When the people admitted that they believed so, Hadhrat Ali رضي الله عنه said, "However, we who are members of Rasulullaah ﷺ's family believe that the verse of the Qur'aan that kindles the most hope is the verse:

﴿وَلَسَوْفَ يُعَطِّيكَ رَبُّكَ فَتَرْضَى﴾ (سورة ضحى: آيت ٥)

Your Rabb shall soon grant you and you shall be pleased. {Surah Duha, verse 5}

What Allaah will grant Rasulullaah ﷺ shall be the privilege of intercession." ⁽¹⁾

The Statement of Hadhrat Buraydah رضي الله عنه in front of Hadhrat Mu'aawiya رضي الله عنه concerning Intercession

Hadhrat Ibn Buraydah narrates that (his father) Hadhrat Buraydah رضي الله عنه once went to Hadhrat Mu'aawiya رضي الله عنه where a man was busy talking (in praise of Hadhrat Mu'aawiya رضي الله عنه). "Will you permit me to speak, O Mu'aawiya," Hadhrat Buraydah رضي الله عنه asked. Thinking that he will also speak as the previous person was doing, Hadhrat Mu'aawiya رضي الله عنه granted him permission. Hadhrat Buraydah رضي الله عنه said, "I heard Rasulullaah ﷺ say, 'On the Day of Qiyaamah I expect to intercede on behalf of as many people as there are trees and stones on earth.' You, O Mu'aawiya should pin your hopes in this intercession (because you will need it) while Ali رضي الله عنه need not pin his hopes in it (because he will enter Jannah without it)." ⁽²⁾

The Reply Hadhrat Jaabir رضي الله عنه gave a person who Denied Intercession

Hadhrat Talq bin Habeeb says, "I was a person who most vehemently denied

(1) Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.7 Pg.273).

(2) Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.56).

intercession until I met Hadhrat Jaabir رضي الله عنه. After I recited to him all the verses of the Qur'aan I could recite that spoke of the people of Jahannam remaining there forever, he said, 'O Talqi! Do you think that you have more knowledge of the Qur'aan and the Sunnah than I? The verses you have recited refer to those who belong in Jahannam. They are the Mushrikeen. However, those (for whom intercession will take place) are people (Mu'mineen) who have sinned, who will be punished for their sins and then be removed from Jahannam.' He then held both his ears and said, 'May these become deaf if I have not heard Rasulullaah ﷺ say that they will leave Jahannam after having entered it (because of Rasulullaah ﷺ's intercession). We also recite the Qur'aan as you recite.' ⁽¹⁾ Hadhrat Yazeed Faqeer reports, 'I was once sitting with Hadhrat Jaabir bin Abdullaah رضي الله عنهما as he was busy narrating Ahadeeth. When he narrated that some people would leave Jahannam, I became very angry because during those days I was one who rejected such a belief. I therefore said, 'I am not as astonished with common people (making such statements) as I am astonished with you companions of Rasulullaah ﷺ! You believe that people will leave the fire of Jahannam when Allah says:

﴿يُرِيدُونَ أَن يَخْرُجُوا مِنَ النَّارِ وَمَا هُمْ بِخَرِيجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ﴾

(سورة مائدہ: آیت ۲۷)

They will try to escape from the Fire (of Jahannam) but they will not be able to escape. They will have a permanent punishment. {Surah Maa'idah, verse 37}

His companions started rebuking me, but he was the most tolerant of them all. 'Leave the man alone!' he said. He then explained, 'That verse refers to the Kuffaar.' He then recited the verse:

﴿إِنَّ الَّذِينَ كَفَرُوا لَوْا نَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِنْ لَهُمْ مَعَهُ لِيَفْتَدُوا إِلَيْهِ مِنْ عَذَابٍ يَوْمَ الْقِيَمَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾ ^(سورة مائدہ: آیت ۳۶، ۳۷)
 ﴿يُرِيدُونَ أَن يَخْرُجُوا مِنَ النَّارِ وَنَاهُمْ بِخَرِيجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ﴾

Without doubt (even) if the Kuffaar possessed all (the wealth) within the earth and as much more in addition to ransom themselves from the punishment of the Day of Qiyaamah, it will not be accepted from them. They shall have (to suffer) a painful punishment. They will try to escape from the Fire (of Jahannam) but they will not be able to escape. They will have a permanent punishment. {Surah Maa'idah, verses 36,37}

He then asked, 'Do you recite the Qur'aan?' 'I certainly do,' I replied, 'in fact, I have memorised it.' He then said, 'Does Allaah not say:

﴿وَمِنَ الَّذِينَ فَتَهَجَّدُ بِهِ نَافِلَةً لَكَ فَعَسَى أَن يَعْثُثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾

(سورة بنی سرائیل: آیت ۷۹)

In a portion of the night perform the Tahajjud salaah that is an extra (salaah) for you. Soon your Rabb will accord to you (O Muhammad ﷺ) the "Maqaam Mahmood" ("The Praised Position"). {Surah Bani Israaeeel, verse 79}

That (Maqaam Mahmood) is the position (of intercession). Allaah will detain some people (Mu'mineen) in Jahannam for a while because of their sins without speaking to them. Then when Allaah wills, He will remove them from Jahannam."

Hadhrat Yazeed says, "After this, I never repeated my mistake of denying this belief." ⁽¹⁾

Imaan (Belief) in Jannah and Jahannam

The Sahabah (رضي الله عنهم) Picture the Scene of Jannah in a Gathering with Rasulullaah ﷺ as if they can Actually see it before their Eyes

Hadhrat Handhala Kaatib Usaydi رضي الله عنه who was one of Rasulullaah ﷺ's scribes narrates, "We were once with Rasulullaah ﷺ when we spoke of Jannah and Jahannam (with) so much (conviction) that it seemed to appear before our very eyes. I then went to my wife and children with whom I started laughing and playing. However, when I thought of the state of mind I had been in (with Rasulullaah ﷺ), I left the house. I then met Abu Bakr رضي الله عنه, to whom I said, 'O Abu Bakr! I have become a Munaafiq.' 'Why do you say that?' he asked. I explained, 'When we are with Nabi ﷺ and he speaks to us about Jannah and Jahannam, it seems as if it is before our very eyes. However, when we leave his presence and become engrossed with our wives, children and occupations, we forget.' Abu Bakr رضي الله عنه remarked, 'But we do the same.' I then approached Rasulullaah ﷺ and mentioned this to him. Rasulullaah ﷺ said, 'O Handhala! If you can be with your families as you are when you are with me, the angels will actually shake hands with you on your beds and on the street. O Handhala! There are times for this and times for that.' ⁽²⁾

Rasulullaah ﷺ Tells the Sahabah (رضي الله عنهم) about the Last Day

Hadhrat Abdullaah bin Mas'ood رضي الله عنه narrates that one night they spent a long time speaking to Rasulullaah ﷺ. When they went to him early the following morning, Rasulullaah ﷺ said, "I was shown the Ambiya and their Ummahs (nations). As the Ambiya passed by me, I would see a Nabi with a group of followers, another with three persons and another with no followers at all." At this juncture Hadhrat Qataadah recited the verse:

﴿إِنَّمَا مِنْكُمْ رَجُلٌ رَشِيدٌ﴾ (سورة هود: آیت ۷۸)

(1) Ibn Abi Haatim, as quoted in *Kanzul Ummaal* (Vol.2 Pg.54).

(2) Hasan bin Sufyaan and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.1 Pg.100).

Is there not a righteous man among you? {Surah Hood, verse 78}

Rasulullaah ﷺ continued, "Eventually Moosa bin Imraan ﷺ passed by me with a large group of the Bani Israa'eel. I asked, 'O Rabbi! Who is this?' 'This,' I was told, 'is your brother Moosa and those of the Bani Israa'eel who followed him.' I then asked, 'Dear Rabbi! And where is my 'Ummah?' 'Look to your right amongst the hills,' Allaah said. When I looked, I saw the faces of scores of people.' 'Are you satisfied?' Allaah asked. 'I am satisfied, my Rabbi,' I replied. Allaah then said, 'Now look to the horizon on your left.' When I looked, I again saw the faces of scores of people! 'Are you satisfied?' Allaah asked again and again I replied by saying, 'I am satisfied, my Rabbi.' Allaah then said further, 'Verily with these there are also seventy thousand who will enter Jannah without reckoning.'

At that moment, Hadhrat Ukaasha bin Mihsin ﷺ who was a veteran of the Battle of Badr said, "O Nabi of Allaah ﷺ! Pray to Allaah to include me amongst them." "O Allaah!" Rasulullaah ﷺ prayed, "Include him amongst them." Another man then stood up with the request, "O Nabi of Allaah ﷺ! Pray to Allaah to include me amongst them as well." Rasulullaah ﷺ however, said, "Ukaasha has beat you to it."

Rasulullaah ﷺ then said, "May my parents be sacrificed for you! If you are able to include yourselves amongst the seventy thousand, you should certainly do so. Otherwise, you must include yourselves amid the men amongst the hills or amongst the men on the horizon because I have seen a great many whose conditions were unlike these. I however have great hope that you people (members of my Ummah) will comprise a third of the people of Jannah." "Allaahu Akbar!" the Sahabah ﷺ exclaimed. Rasulullaah ﷺ then added, "In fact, I have great hope that you people will comprise half of the people of Jannah." Again the Sahabah ﷺ exclaimed, "Allaahu Akbar!" Thereafter, Rasulullaah ﷺ recited the verse:

﴿نَّلَّةٌ مِّنَ الْأُولَئِينَ وَنَّلَّةٌ مِّنَ الْآخِرِينَ ﴾ (سورة واقعة: آیت ٤٠، ٣٩)

A large group from among the early ones and a large group from among the later ones. {Surah Waqiyah, verses 39,40}

When the Sahabah ﷺ later started discussing amongst themselves about who the seventy thousand would be, some opined, "They must be those who were born to Muslims and then never committed *Shirk*." When this reached Rasulullaah ﷺ, he clarified the matter saying, "They will be those who never brand themselves (with something hot as a form of treatment), who never use amulets, never divine with birds and who have trust only in their Rabb." ⁽¹⁾

A Bedouin asks Rasulullaah ﷺ about a Tree in Jannah

Hadhrat Sulaym bin Aamir reports that the Sahabah ﷺ always used to say,

(1) Ibn Abi Haatim, Ibn Jareer and several other reliable sources, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.293). In his *Mustadrak* (Vol.4 Pg.578), Haakim has reported a similar narration from reliable sources as confirmed by Dhahabi.

"Verily Allaah gave us tremendous benefit from the Bedouins and their questions." A Bedouin came one day and said, "O Rasulullaah ﷺ! Allaah has mentioned a tree in Jannah that is harmful to its owner." "What tree is that?" Rasulullaah ﷺ asked. "It is the lotus tree that has thorns which can hurt a person." Rasulullaah ﷺ replied, "Does Allah not say:

﴿فِي سِدْرٍ مَخْضُودٍ﴾ (سورة واقعه: آيت ٢٨)

They will be (*enjoying themselves*) in (*gardens of*) thornless lotus trees... {Surah Waqiah, verse 28}

Allaah will remove the thorns from the trees and replace each of them with a fruit. The tree will actually grow fruit and each fruit will have seventy two different flavours, with no two flavours being alike." ⁽¹⁾

Hadhrat Utba bin Abdus Sulami رضي الله عنه reports that he was sitting with Rasulullaah ﷺ when a Bedouin arrived and said, "O Rasulullaah ﷺ! I hear you speak about a tree in Jannah that has more thorns than any other tree I know, the acacia tree." Rasulullaah ﷺ replied, "Allaah will remove the thorns from the trees and replace each of them with a fruit resembling the testes of a large goat. Each fruit will have seventy two different flavours with no two flavours being alike." ⁽²⁾

A Bedouin asks Rasulullaah ﷺ about the Fruit of Jannah

Hadhrat Utba bin Abdus Sulami رضي الله عنه reports that a Bedouin once came to Rasulullaah ﷺ to enquire about the pond (Kowthar) and to speak about Jannah. He asked, "Are there fruit there?" "Of course," Rasulullaah ﷺ replied, "And there is also a tree there called Tooba." The narrator says that Rasulullaah ﷺ then mentioned a few other things that he cannot recall. However, the Bedouin then asked, "Which tree in our region resembles the trees of Jannah?" Rasulullaah ﷺ replied, "There is nothing there resembling the trees in your region, but have you been to Shaam?" When the Bedouin said that he had not, Rasulullaah ﷺ said, "There is a tree in Shaam that bears a resemblance. The tree is the walnut tree, which grows on a single trunk with the upper branches spreading out." The Bedouin asked further, "What is the size of its clusters?" Rasulullaah ﷺ replied, "The distance a spotted crow flies in a month." "And what is the size of its roots?" he asked. Rasulullaah ﷺ said, "Should one of your young camels start travelling, it will be unable to cover the distance of its roots even after its ribs break because of old age."

The Bedouin asked further, "Are there grapes in Jannah?" "There are," Rasulullaah ﷺ replied. "Then," the Bedouin asked, "what is the size of a grape?" "Has your father ever slaughtered a large goat?" Rasulullaah ﷺ asked. When he replied in the affirmative, Rasulullaah ﷺ asked further, "And then did he skin the goat and give your mother the skin saying, 'Make this into a bucket for us?'" "Oh yes,"

(1) Ibn Najjaar.

(2) Ibn Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.4 Pg.288).

the Bedouin replied. (Each grape will be the size of such a bucket). The Bedouin then asked, "Then will such a grape be able to fill my family and I?" "Certainly," Rasulullaah ﷺ replied, "and (it will) also (fill) most of your tribe." (1)

An Abyssinian Man Dies in Rasulullaah ﷺ's Gathering after Hearing the Description of Jannah

Hadhrat Abdullaah bin Umar رضي الله عنه narrates that an Abyssinian man once came to Rasulullaah ﷺ. "Ask what you wish," Rasulullaah ﷺ said to him. The man said, "O Rasulullaah ﷺ! You people have been favoured above us in terms of looks, complexion and (now) Nabuwaat. Tell me. If I believe in all that you believe in and do as you do, will I be with you in Jannah?" "Of course," Rasulullaah ﷺ replied. Rasulullaah ﷺ then added, "In fact, I swear by the Being Who controls my life that the brilliant complexion of a black person will be seen in Jannah from a distance of a thousand years. Whoever recites 'Laa Ilaaaha Illallaah' has entered into a pledge with Allaah and whoever recites 'Subhaanallaah wa Bihamdihi' shall earn the reward of one hundred and twenty four thousand good deeds."

The man asked further, "How will we be destroyed after this, O Rasulullaah ﷺ?" Rasulullaah ﷺ said, "A person will come on the Day of Qiyaamah with so many good deeds that they will be even to heavy for a mountain to bear. Thereafter, Allaah's bounties (to the person) will be brought (to be paid for by the good deeds) and if it were not for Allaah's mercy enshrouding the person, the bounties would surely exhaust all the deeds.

Thereafter Allaah revealed the verses:

﴿هَلْ أَتَىٰ عَلَىٰ الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا ﴾ وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيْمًا وَمُلْكًا كَبِيرًا ﴾ (سورة دهـر: آيتا ٢٠-٢١)

Undoubtedly, a moment in time has passed by man when he was not even something worth mentioning (*he was still a drop of semen*)...If you look (*around*) there (*in Jannah*), you will see (*tremendous*) bounties and an enormous kingdom (vastly superior to anything in this world).

{Surah Dahaar, verses 1-20}

The Abyssinian then asked, "Will my eyes be able to see whatever your eyes will see in Jannah?" "Most assuredly," Rasulullaah ﷺ replied. The man then started weeping until he passed away. Hadhrat Abdullaah bin Umar رضي الله عنه says, "I saw Rasulullaah ﷺ personally lowering the man's body into the grave." (2)

Hadhrat Abdullaah bin Wahab reports from Hadhrat Ibn Zaid رضي الله عنه that an Abyssinian man was with Rasulullaah ﷺ when Allaah revealed the Surah:

﴿هَلْ أَتَىٰ عَلَىٰ الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا ﴾ (سورة دهـر: آيت ١)

Undoubtedly, a moment in time has passed by man when he was not

(1) Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.290).

(2) Tabraani, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.457).

even something worth mentioning (he was still a drop of semen)...

{Surah Dahaar verses 1}

Rasulullaah ﷺ recited the Surah to the Sahabah ﷺ and when he reached the verses describing Jannah, he gave a deep sigh and passed away. Rasulullaah ﷺ remarked, "It was the longing for Jannah that snuffed out the soul of your brother." ⁽¹⁾

Hadhrat Ali رضي الله عنه Gives Hadhrat Umar رضي الله عنه the Glad Tidings of Jannah on his Deathbed

Hadhrat Abu Matar reports that he heard Hadhrat Ali رضي الله عنه say, "When Umar رضي الله عنه was stabbed by Abu Lu'lu, I went to him and found him weeping. 'What makes you weep, O Ameerul Mu'mineen?' I asked. He replied, 'It is the news from the heavens that makes me weep. I know not whether I shall be taken to Jannah or to Jahannam.' I then said to him, 'Rejoice with the glad tidings of Jannah because more times than I can count I have heard Rasulullaah ﷺ say, 'The two leaders of the middle-aged people of Jannah shall be Abu Bakr and Umar. What excellent men are they both!'" Umar رضي الله عنه asked, 'Will you testify to my entering Jannah, O Ali?' I said, 'I certainly will. O Hasan! You also be witness for your father that Rasulullaah ﷺ said, 'Verily Umar shall be amongst the inhabitants of Jannah.'" ⁽²⁾

Hadhrat Umar رضي الله عنه Weeps at the Mention of Jannah

In the chapter discussing the abstinence of Hadhrat Umar رضي الله عنه ⁽³⁾, the narration has already passed which mentions that when served a good meal, Hadhrat Umar رضي الله عنه said, "While we eat this, what will the poor Muslims have who die without filling themselves with even barley bread?" Hadhrat Umar bin Waleed replied, "They shall have Jannah." Tears then started to flow from the eyes of Hadhrat Umar رضي الله عنه as he said, "If this (food) is our share while they have made off with Jannah, then they have certainly excelled us with a tremendous virtue."

Hadhrat Sa'd bin Abi Waqqaas رضي الله عنه Is Hopeful of Jannah on his Deathbed

Hadhrat Mus'ab bin Sa'd (the son of Hadhrat Sa'd bin Abi Waqqaas رضي الله عنه) relates, "My father's head was in my lap as he was surrendering his soul (to death). When he saw my eyes filling with tears, he asked, 'What makes you weep, dear son?' I replied, 'Your position and the condition I see you in.' 'Don't cry for me,' he said, 'because Allaah will never punish me and I shall be amongst the inhabitants of Jannah (as Rasulullaah ﷺ clearly stated). As long as Mu'mineen do things to please Allaah, Allaah will reward them for their deeds. As for the

(1) *Tafseer of Ibn Katheer* (Vol.4 Pg.453).

(2) *Ibn Asaakir*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.438).

(3) Under the subheading, "His Abstinence in Eating".

Kuffaar, their good deeds (done for Allaah) will serve to lighten their punishment. When their good deeds are finished, it will be said, 'Everyone who did anything should claim the reward of their deeds from those they did it for.'⁽¹⁾

Hadhrat Amr bin Al Aas ﷺ Fears the Life after Death at the time of his Death

Hadhrat Ibn Shamaasa Mahri reports that they went to see Hadhrat Amr bin Al Aas ﷺ when he was on his deathbed. Turning his face towards the wall, he wept for a long while as his son recounted to him the glad tidings that Rasulullaah ﷺ had given him. He kept weeping all the while with his face towards the wall until he finally turned his face towards the people and said, "Verily the best deed that I have to my account is my recitation of the Shahaadah 'Laa Ilaaha Illallaah Muhammadur Rasulullaah ﷺ'. I have however passed through three stages. The first stage I found myself in was the time when there was none I hated more than Rasulullaah ﷺ. At that time there was nothing I would have liked more than to grab hold of him and kill him. Had I died during that period, I would have surely been from amongst the inmates of Jahannam. Allaah then placed Islaam in my heart and I approached Rasulullaah ﷺ to pledge my allegiance to him saying, 'Do give me your right hand so that I may pledge allegiance to you, O Rasulullaah ﷺ!' However, when he gave me his hand, I withdrew mine. 'What is the matter, O Amr?' he asked. 'I wish to make a condition,' I replied. 'What is the condition?' he queried. I said, 'The condition is that I should be forgiven.' Rasulullaah ﷺ explained, 'O Amr! Don't you know that Islaam wipes out everything (every sin) that took place before it, that Hijrah wipes out everything that took place before it and that Hajj wipes out everything that took place before it?'"

Hadhrat Amr bin Al Aas ﷺ continued, "At that time I saw myself in a state that none was more beloved to me nor more respected in my sight than Rasulullaah ﷺ. If I was asked to describe Rasulullaah ﷺ, I would be unable to do so because I was never able to look at him directly out of respect for him. Had I died during that stage of my life, I would have expected to be amongst the inhabitants of Jannah. Thereafter (came the third stage when) we became governors and I know not what is my condition after this. When I die, let not any wailing woman or fire accompany my bier. Throw the sand into a heap when you bury me and when you have completed the burial, I want you to stand by my graveside for as long as it takes to slaughter a camel and distribute its meat. In this way, I will have company for awhile until I can prepare the answers I will have to give to the messengers from my Rabb."⁽²⁾

Hadhrat Abdur Rahmaan bin Shamaasa narrates that when death approached Hadhrat Amr bin Al Aas ﷺ, he started to weep. His son Abdullaah ﷺ asked, "What makes you weep? Is it for fear of death?" "Not at all," Hadhrat Amr

(1) Ibn Sa'd (Vol.3 Pg.147).

(2) Ibn Sa'd (Vol.4 Pg.258). Muslim (Vol.1 Pg.76) has reported a similar narration.

replied, "By Allaah! It is for what is to happen after death." His son said, "But you have lived in a most excellent period." He then started reminding his father about his association with Rasulullaah ﷺ and about his conquests in Shaam. Hadhrat Amr ؑ said, "You have omitted to mention the best of all; the Shahaadah 'Laa Ilaaha Illallaah'..." The narration continues briefly like the one above. The narration however ends with Hadhrat Amr ؑ saying, "When I die, no woman should wail over me, neither should any such person follow me who praises me or carries a fire. Tie my loinloth firmly because I shall be in a struggle (when the angels wrestle my soul from me, in which condition my body should not become exposed). Heap the sand upon my grave because my right side is by no means more deserving of sand than the left. You should also not place any wood or stones in my grave." ⁽¹⁾

Another narration adds that afterwards Hadhrat Amr ؑ (again) turned his face to the wall and said, "O Allaah! You issued commands but we disobeyed. You forbade us but we did not abstain. We now need nothing else but Your forgiveness." Yet another narration adds Hadhrat Amr ؑ then placed his hand around his neck like a yoke, raised his head to the sky and said, "O Allaah! I am not powerful enough to take revenge and not innocent enough to offer excuses. I do not deny any of my sins but am seeking pardon. There is none worthy of worship but You." He continued repeating this until he passed away. May Allaah be pleased with him. ⁽²⁾

According to another narration, Hadhrat Amr ؑ said the following after advising his son: "O Allaah! You issued commands that we did not fulfil and You forbade us from things but we destroyed ourselves (by doing them). I am not innocent enough to offer excuses and not powerful enough to take revenge. There is none worthy of worship but You." He continued repeating this until he passed away. ⁽³⁾

The Previously Quoted Statements of the Sahabah Concerning Belief in Jannah and Jahannam

In the chapter discussing the assistance rendered to Rasulullaah ﷺ⁽⁴⁾, the words of the Ansaar have been quoted when Khaybar was conquered, Rasulullaah ﷺ said to the Ansaar, "You have fulfilled your duty towards us. Now, if you please, you may hand over your shares (of plantations) in Khaybar (to the Muhaajireen) and have your date crops (in Madinah all for yourselves without sharing it with the Muhaajireen, who will now receive from Khaybar)." The Ansaar (accepted the proposal and) said, "You have placed several responsibilities on us while you have taken the responsibility that (in exchange for this) we shall have Jannah. We have now fulfilled what you had asked of us and require your

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.26).

(2) Muslim.

(3) Ibn Sa'd (Vol.4 Pg.260).

(4) Under the heading "The Financial Assistance that the Ansaar gave to the Muhaajireen" and the subheading "Sharing Dates and an Ansaari ؑ Refuses to be Paid Back".

condition to be met." Rasulullaah ﷺ said, "You have it."

In the chapter discussing Jihaad⁽¹⁾, the words of Hadhrat Umayr bin Humaam ﷺ have passed. When Rasulullaah ﷺ encouraged them on to fight during the Battle of Badr, he exclaimed, "Wow! All that stands between me and my entry into Jannah is the Mushrikeen killing me." He then threw down the dates in his hand, grabbed his sword and fought until he was killed.

Another narration states that when he exclaimed, "Wow!", Rasulullaah ﷺ asked him why he said this. He replied, "O Rasulullaah ﷺ! By Allaah! There is no reason other than that I should be among its inhabitants." Rasulullaah ﷺ assured him, "You are certainly from amongst its inhabitants." Hadhrat Umayr ﷺ took out some dates from his quiver and started eating them. However, he then said, "If I live until I have eaten these dates, it would take too much time." He then threw down the dates he had left and jumped into the thick of battle until he was martyred. May Allaah shower His mercy on him.

In the chapter discussing injuries sustained in Jihaad, the words of Hadhrat Anas bin Nadhr ﷺ have passed⁽²⁾ when he said, "How wonderful is the fragrance of Jannah that I smell coming from behind Mount Uhud!" He then fought until he was martyred.

In the chapter discussing the desire the Sahabah ﷺ had for fighting in the path of Allaah⁽³⁾, the words of Hadhrat Sa'd bin Khaythama ﷺ have passed who said, "Had it not been to attain Jannah, I would have certainly given you (O father) preference (to have it your way). However, I really do aspire for martyrdom on this trip." This he said after his father stated that only one of them will be able to participate in the expedition (to Badr).

The words of Hadhrat Sa'd bin Rabee ﷺ have also passed⁽⁴⁾ who said during the Battle of Uhud, "Salaams to Rasulullaah ﷺ and to you. Tell Rasulullaah ﷺ that I can smell the fragrance of Jannah." This he said to Hadhrat Zaid bin Thaabit ﷺ who brought him the message that Rasulullaah ﷺ had sent Salaams for him and wished to know how he was feeling.

Also quoted were the words of Hadhrat Haraam bin Milhaan ﷺ in the chapter discussing the battle at Bir Ma'oona⁽⁵⁾. When he was martyred, he cried out, "By the Rabb of the Kabah, I am successful!" he was referring to his successful entry into Jannah.

In the chapter discussing the valour of Hadhrat Ammaar ﷺ⁽⁶⁾, his words are

(1) Under the heading "Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause" and the subheading "Rasulullaah ﷺ Gives Encouragement before a Battle and the Statement of Hadhrat Umayr bin Hamaam ﷺ".

(2) Under the heading "Enduring Injuries while in Jihaad in the path of Allaah" and the subheading "The Injury of Hadhrat Anas bin Nadhr ﷺ".

(3) Under the heading "The Enthusiasm of the Sahabah ﷺ to Die and Give their Lives in the path of Allaah" and the subheading "The Incident of Hadhrat Khaythama ﷺ and his son".

(4) Also under the heading "The Enthusiasm of the Sahabah ﷺ to Die and Give their Lives in the path of Allaah" but under the subheading "The Incident of Hadhrat Sa'd bin Rabee ﷺ".

(5) Also under the heading "The Enthusiasm of the Sahabah ﷺ to Die and Give their Lives in the path of Allaah" but under the subheading "The Last Words of Hadhrat Haraam ﷺ Because of which his Killer Accepted Islaam".

(6) Under the subheading "His Desire for Jannah as he Fought".

quoted as follows: "O Haashim! Advance! Jannah lies beneath the shadow of swords and death lies at the points of spears. The doors of Jannah have been flung wide open and the damsels of Jannah have been beautified. Today I shall meet those I love, Muhammad ﷺ and his group. He then launched an attack with Haashim ﷺ and they were both martyred.

Again in the chapter⁽¹⁾ are his words when he said, "O Assembly of Muslims! Are you running away from Jannah? I am Ammaar bin Yaasir! Are you running away from Jannah? I am Ammaar bin Yaasir! Come to me!"

In the chapter discussing refusal to be an Ameer⁽²⁾, the words of Hadhrat Abdullaah bin Umar ﷺ are quoted when he said, "Never before had my heart ever aspired for worldly things and I almost said, 'That person (myself) desires the Khilaafah who had hit your neck and the neck of your father to accept Islaam until he made you two enter its fold!' However, I thought of Jannah and its bounties and refrained from saying it." This he said when Hadhrat Mu'aawiya ﷺ announced, "Who is desirous of the Khilaafah?"

The words of Hadhrat Sa'eed bin Aamir ﷺ has also passed. When after spending in Sadaqah, he was told that his wife and in-laws also have a right, he said, "Just as I would not give preference to anything else over their rights, I would also not forsake my desire for the wide-eyed damsels of Jannah in exchange for pleasing some people. Should a damsel of Jannah peep into this world, the world will be illuminated just as the sun illuminates it."

Another narration⁽³⁾ states that he once told his wife, "Take it easy. I had some companions who have recently left me. Even in exchange for the world and all its contents, I would not like to leave the path they tread. If a single damsel of Jannah has to even peep into this world from the sky, everything on earth would be illuminated and the radiance of her face would outshine the sun and the moon. The scarf that she is given to wear is more precious than the world and all that it contains. It is therefore more appropriate that I leave you for them rather than leaving them for you." His wife then accepted what had happened and was satisfied.

Also quoted in the chapter discussing perseverance through illness are the words of a woman from the Ansaar who thrice repeated, "No! By Allaah! I would rather exercise patience, O Rasulullaah ﷺ instead of jeopardising (my entry into) Jannah." This she said when Rasulullaah ﷺ said to her, "Which would you prefer; that I pray to Allaah to cure you (of your fever) or that you exercise patience and be assured of Jannah?"

Also quoted were the words of Hadhrat Abu Dardaa ﷺ⁽⁴⁾ when he said, "I

(1) Under the subheading "He Lends Courage to the Muslims and Fights Bravely During the Battle of Yamaamah".

(2) Under the subheading "The Incident that Occurred Between Hadhrat Abdullaah bin Umar ﷺ and Ummul Mu'mineen Hadhrat Hafsa ﷺ Concerning Dowmatul Jandal".

(3) In the chapter discussing how the Sahabah ﷺ spent in the path of Allaah, under the heading "The Spending of Hadhrat Sa'eed bin Aamir bin Judhaym Jumhi ﷺ" and the subheading "His Spending as the Governor of Shaam".

(4) Under the heading "The Sahabah ﷺ Exercise Patience with Illness" and the subheading "The Patience of Hadhrat Abu Bakr ﷺ and Hadhrat Abu Dardaa ﷺ"

wish for Jannah" when his friends asked him what he wished for.

Also quoted in the chapter discussing patience upon the death of children were the words of Hadhrat Ummu Haaritha رضي الله عنها upon the martyrdom of her son. She said, "O Rasulullaah ﷺ! Tell me what has become of Haaritha. If he is in Jannah, I shall exercise patience. If not, I shall show Allaah what I will do." She was referring to wailing, which had not yet been forbidden at the time. Another narration states that she said, "O Rasulullaah ﷺ! If he is in Jannah, I shall not weep and will not be grieved. However, if he is in Jahannam, I shall continue weeping as long as I live." "O Ummu Haarith!" Rasulullaah ﷺ consoled her, "There is not only one Jannah. There are many levels of Jannah and Haarith is in *Firdous* which is the highest of them all." She then returned laughing as she said, "Well done, Haarith! Well done!"

Hadhrat Aa'isha رضي الله عنها Weeps at the Thought of Jahannam and the Words of Rasulullaah ﷺ

Hadhrat Aa'isha رضي الله عنها narrates that she once started to weep at the thought of Jahannam. "What is the matter, O Aa'isha?" Rasulullaah ﷺ asked. She replied, "I thought of Jahannam and started to weep. Will you think of your family on the Day of Qiyaamah?" Rasulullaah ﷺ said, "There are three places where none shall think of another. (1) At the scales until a person knows whether his scale (of good deeds) is heavy or light. (2) When the books of actions will be handed out until a person will call out (out of jubilation) 'Come and see my book!' or until he knows whether his book will be given in his right hand (a sign of success) or in his left hand from behind his back (a sign of failure). (3) At the bridge of *Siraat* when it is spanned across Jahannam. There shall be hooks on either side and plenty of thorns. Allaah shall detain whoever He wills with these until they find out whether they have attained salvation or not." ⁽¹⁾

An Old Man and a Youngster Pass Away at the Mention of Jahannam

Amongst the Sahabah رضي الله عنهم was a very old man when Rasulullaah ﷺ recited to them the verse:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوْمٌ أَنفَسَكُمْ وَأَهْلِكُمْ نَارًا وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ﴾

(سورة تحرير: آيت ٦)

O you who have Imaan! Save yourselves and your families from the Fire (of Jahannam), the fuel of which is people and stones. {Surah Tahreem, verse 6}

"O Rasulullaah ﷺ!" the old man asked, "Are the stones of Jahannam like the stones of this world?" Rasulullaah ﷺ replied, "I swear by the Being Who controls my life that a single boulder of Jahannam is larger than all the

(1) Haakim (Vol.4 Pg.578). Dhahabi has commented on the chain of narrators.

mountains of this world." The old man then fell unconscious. Placing his hand on the old man's heart, Rasulullaah ﷺ discovered that he was still alive. Rasulullaah ﷺ therefore said, "Respected old man! Say 'Laa Ilaaha Illallaah!'" When the old man recited the Kalimah, Rasulullaah ﷺ gave him the glad tidings of Jannah. The Sahabah ﷺ remarked, "Is this (tidings of Jannah) only for him?" Rasulullaah ﷺ replied, "Yes, because Allaah says:

ذِلِكَ لِمَنْ خَافَ مَقَابِيٍّ وَخَافَ وَعِنْدِ ﴿سورة ابراهيم: آيت ١٤﴾

This is for him who fears standing before Me (on the Day of Qiyaamah) and who fears My warning (of punishment). {Surah Ibraheem, verse 14}⁽¹⁾

In the chapter discussing the fear the Sahabah ﷺ had for Allaah⁽²⁾, a similar incident as occurred to the old man is reported about a youngster. It is also related there that when the fear for Allaah gripped a young Ansaari, he wept so much every time he heard mention of Jahannam that this kept him indoors. When this was mentioned to Rasulullaah ﷺ, he went to the house. As Rasulullaah ﷺ entered, he embraced the Ansaari ﷺ, who then expired (in Rasulullaah ﷺ's arms). Rasulullaah ﷺ then said, "Enshroud your companion because fear of Jahannam has ruptured his liver."⁽³⁾

The Previously Quoted Statements of the Sahabah Concerning Fear for Jahannam

The restlessness of Hadhrat Shaddaad bin Aws ﷺ in his bed has already been quoted⁽⁴⁾ with his words, "O Allaah! The fire of Jahannam has dispelled my sleep." Thereafter, he would stand up and perform salaah until the morning.

Several incidents have also reported in the chapter discussing the weeping of the Sahabah ﷺ.

In the chapter discussing the Battle of Mu'ta, the weeping of Hadhrat Abdullaah bin Rawaaaha ﷺ has been reported together with his words: "I swear by Allaah that it is neither love for this world nor my attachment to you that makes me weep. However, I have heard Rasulullaah ﷺ recite a verse from the Qur'aan that speaks of the fire of Jahannam:

وَإِنْ مِنْكُمْ إِلَّا وَارْدُهَا كَانَ عَلَى رَبِّكَ حَتَّمًا مَقْضِيًّا ﴿سورة مریم: آیت ٧١﴾

Every one of you shall pass by it (everyone shall pass over Jahannam as they cross the bridge of Siraat that spans Jahannam). This is a decreed command of your Rabb. {Surah Maryam, verse 71}

I have no idea how am I to return after this crossing."

(1) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.391).

(2) Under the subheading "The incident of a young Ansaari".

(3) Haakim has reported the narration from reliable sources from Hadhrat Sahl ﷺ while Ibn Abi Dunya has reported a it from Hadhrat Hudhayfah ﷺ.

(4) Under the heading "The Fear of the Sahabah ﷺ" and the subheading "The Fear of Hadhrat Shaddaad bin Aws Ansaari ﷺ".

Conviction in the Promises of Allaah

The Conviction of Hadhrat Abu Bakr (رضي الله عنهم) in the Battle between the Romans and the Persians as Promised by Allaah

Hadhrat Nayyaar bin Mukram Aslami (رضي الله عنهم) reports that the Persians were prevailing over the Romans at the time when Allaah revealed the verses:

الْمِنْهُ عُلِّيَّتِ الرُّومُ فِي أَذْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلْبِهِمْ سَيَغْلِبُونَ فِي

بِضْعِ سِنِّينَ (سورة روم: آیت ۱۴)

Alif Laam Meem (*The people of* Rome will be defeated (*by the Persians*) in the (*land that is*) nearer (*to the Arabs than the*) land (*of the Persians*) and, after their defeat, (*the Romans*) will again be victorious within a few years. {Surah Room, verses 1-4}

The Muslims liked the Romans to be victorious because they were people with a divine scripture just like the Muslims. It is for this reason that Allaah says:

وَيَوْمَ يَفْحَمُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ يُنَصِّرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ

(سورة روم: آیت ۴، ۵)

And on that day (*when Rome defeats Persia*) the Mu'mineen will rejoice about Allaah's assistance. Allaah assists whoever He wills, and He is the Mighty (*none can defeat Him*), the Most Merciful. {Surah Room, verses 4-5}

On the other hand, the Quraysh liked the Persians to be victorious because neither of them had a divine scripture nor believed in resurrection. When Allaah revealed these verses, Hadhrat Abu Bakr (رضي الله عنهم) went out of his house shouting:

الْمِنْهُ عُلِّيَّتِ الرُّومُ فِي أَذْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلْبِهِمْ سَيَغْلِبُونَ فِي

بِضْعِ سِنِّينَ (سورة روم: آیت ۱۴)

Alif Laam Meem (*The people of* Rome will be defeated (*by the Persians*) in the (*land that is*) nearer (*to the Arabs than the*) land (*of the Persians*) and, after their defeat, (*the Romans*) will again be victorious within a few years. {Surah Room, verses 1-4}

Some members of the Quraysh then said to him, "This will decide the affair between us and you (it will prove whether your religion is true or not). Since your guide assumes that Rome will defeat Persia in a few years time, let us place a bet on it. Hadhrat Abu Bakr (رضي الله عنهم) agreed because betting had not yet been forbidden at the time. Hadhrat Abu Bakr (رضي الله عنهم) and the Mushrikeen therefore took a bet and agreed on the sum. They then said to Hadhrat Abu Bakr (رضي الله عنهم), "How would you specify 'a few' which can be anything between three to nine years⁽¹⁾? Specify a time in between so that we may have a time frame between us

(1) The Arabic word 'بضاع' used in the verse denotes any number between 3 and 9.

(when we will determine who has won and who has lost). The time period they then set was six years.

When six years passed without the Romans attaining victory, the Mushrikeen took the payment from Hadhrat Abu Bakr رضي الله عنه. However, it was when the seventh year entered that the Romans defeated the Persians. Some Muslims therefore criticised Hadhrat Abu Bakr رضي الله عنه for stipulating six years because Allaah had only mentioned "a few years" (without specifying). Nevertheless, (seeing that the Qur'aanic prediction was true) many people accepted Islaam on this occasion. ⁽¹⁾

Hadhrat Baraa رضي الله عنه narrates that when the verses:

﴿الْمَرْ عُلِّيَتِ الرُّومُ ﴿٤﴾ فِي أَذْنِ الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلْبِهِمْ سَيَغْلِبُونَ ﴾٥﴾

(سورة روم: آیت ۱ تا ۳)

Alif Laam Meem (*The people of* Rome will be defeated *(by the Persians)* in the *(land that is)* nearer *(to the Arabs than the)* land *(of the Persians)* and, after their defeat, *(the Romans)* will again be victorious. {Surah Room, verses 1-3}

were revealed, the Mushrikeen said to Hadhrat Abu Bakr رضي الله عنه, "Don't you see what your master believes? He assumes that Rome will defeat Persia." Hadhrat Abu Bakr رضي الله عنه immediately replied, "My master is true." They then challenged Hadhrat Abu Bakr رضي الله عنه to a bet and specified a time period. When the time expired before Rome could defeat Persia and the news reached Rasulullaah ﷺ, he was displeased and asked Hadhrat Abu Bakr رضي الله عنه, "What made you do this?" Hadhrat Abu Bakr رضي الله عنه replied, "To prove the veracity of Allaah and His Rasool ﷺ." Rasulullaah ﷺ advised him saying, "Now approach them to increase the bet and set the time for 'بَعْضٍ' (a period anywhere between three and nine years)."

Hadhrat Abu Bakr رضي الله عنه then approached the Mushrikeen saying, "Would you like to renew the bet? The renewal is a better deal." They agreed. It was before the expiry of the (specified) years that Rome defeated Persia, set up a stronghold in Mada'in and built the city of Roomiyya. (After collecting the payment) Hadhrat Abu Bakr رضي الله عنه came to Rasulullaah ﷺ with it saying, "This is unlawful (what should I do with it)." Rasulullaah ﷺ then told him to give it away as Sadaqah. ⁽²⁾

The Conviction of Hadhrat Ka'b bin Adi رضي الله عنهم about the Domination of Islaam

Hadhrat Ka'b bin Adi رضي الله عنه says, "I came with a delegation from Heera to Nabi ﷺ. When Rasulullaah ﷺ presented Islaam to us, we accepted and then returned to Heera. It was not long thereafter that the news of Rasulullaah ﷺ's demise reached us. My companions started having doubts and said, 'Had he been

(1) Tirmidhi.

(2) Ibn Abi Haatim, Ahmad, Tirmidhi, Nasa'ee and Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.423).

a true Nabi, he would not have died.' I said to them, 'But the Ambiya before him all passed away as well.' I therefore remained steadfast and left for Madinah. On the way I happened to pass by a monk without whom we usually made no decisions. I said to him, 'Tell me about the purpose I am heading for because some uncertainty has cropped up in my heart. 'Bring something with your name,' he said. I then brought an anklebone (because an anklebone is also called *Ka'b* in Arabic). He took out some hairs and told me to throw the anklebone into them. When I did so, I saw Rasulullaah ﷺ as I had seen him and saw his demise taking place at the exact time he passed away. My sights on my Imaan were therefore bolstered (and I continued to Madinah).

(Upon my arrival in Madinah) I went to see Hadhrat Abu Bakr ؓ and after reporting everything to him, I stayed on with him. He dispatched me to Maqoqis (the king of Alexandria) and when I returned (after he had passed away), Hadhrat Umar ؓ sent me back. I therefore returned to Maqoqis with Hadhrat Umar ؓ's letter (of appointment). This was after the Battle of Yarmook about which I had no idea. Maqoqis said to me, 'Do you know that the Romans fought a battle with the Arabs and defeated them?' 'That is not possible,' I said. 'Why not?' he asked. I said, 'Because Allaah promised His Nabi ﷺ that He would make his Deen dominate over all religions. And Allaah never breaks a promise.' Maqoqis then said, 'By Allaah! The Arabs massacred the Romans just as the nation of Aad were massacred. Your Nabi ﷺ had spoken the truth.' Maqoqis then asked me about all the prominent Sahabah ؓ and sent gifts for them. I also said to him, 'Abbaas ؓ who is the uncle of Rasulullaah ﷺ is still alive. You should maintain good relations with him as well.'"

Hadhrat Ka'b ؓ continues, "I had been Hadhrat Umar ؓ's business partner and when he formed a registry to distribute allowances, he included me amongst (his tribe) the Banu Adi bin Ka'b." ⁽¹⁾

The Statements of Hadhrat Abu Bakr ؓ, Hadhrat Umar ؓ and Hadhrat Sa'd ؓ about Conviction in the Allaah's Promise to Assist the Mu'mineen

In the chapter discussing the Jihaad against the Murtaddeen⁽²⁾, the following words of Hadhrat Abu Bakr ؓ are quoted: He said, "I swear by Allaah that I shall remain devoted to the laws of Allaah and continue fighting in Jihaad until Allaah fulfills His promise to us. Those of us who are killed shall be martyrs bound for Jannah while those who survive shall remain as Allaah's deputies on His earth and successors of His bondsmen. Allaah has spoken the truth and there

(1) Baghawi, Ibn Shaaheen, Abu Nu'aym, Ibn Sakan and Ibn Yunus in his history of Egypt, as quoted in *Isaabah* (Vol.3 Pg.298).

(2) Under the heading "Hadhrat Abu Bakr ؓ Ensures that Jihaad is Waged Against the Murtaddeen and Those Who Refused to Pay Zakaah" and the subheading "Hadhrat Abu Bakr ؓ Consults with the Muhaajireen and the Ansaar about Waging Jihaad and Delivers a Sermon in this Regard".

can be no going back on His word. Allaah has declared:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لِيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا
اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَمْ يَكُنْ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَمْ يَعِدْنَاهُمْ
مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا طَيْبَهُمْ لَا يُشْرِكُونَ بِي شَيْئًا طَوْبَهُمْ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾ (سورة نور: آيت ٥٥)

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors *(of the rulers)* on earth just as He had made those before them successors. {Surah Noor, verse 55}

The words of Hadhrat Umar رضي الله عنه have also passed⁽¹⁾ when he encouraged the Muslims to wage Jihaad saying, "Where are those Muhaajireen who were always leaping towards the promises of Allaah? March to the lands that Allaah has promised in His Book that He would make you inherit. Allaah has declared:

لِيُظْهِرَةَ عَلَى الدِّينِ كُلِّهِ ﴿٣٣﴾ (سورة توبه: آيت ٣٣)

To make it *(Islaam)* dominate over all other religions. {Surah Taubah, verse 33, Surah Fatah, verse 28 and Surah Saff, verse 9}

Also quoted⁽²⁾ are the words of Hadhrat Sa'd bin Abi Waqqas رضي الله عنه when he encouraged the Muslims to wage Jihaad saying, "Allaah is definitely True. He has no partner in His kingdom and never goes back on His word. Allaah The Majestic declares:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِي الصَّالِحُونَ ﴿٦٥﴾

(سورة انبیاء: آیت ٦٥)

Without doubt, We have already written in the Zaboor after the reminder *(the Torah)* that My pious bondsmen shall inherit the land. {Surah Ambiya, verse 105}

This earth is your legacy and the promise of your Rabb. For the past three years, Allaah has give you use of this land. You are feeding others from it and yourselves eating from it. To this day, you have killed its people (in the wars that took place), collected their wealth and taken prisoners from amongst them. In the previous battles, those before you have caused much harm to them. Now their army has come to you (the army of Yazdgird, numbering approximately two hundred thousand). You are amongst the pride of the Arabs, their nobles, the cream of every tribe and the most honourable of those you have left behind you. If you are detached from the world and aspirant to the Aakhirah, Allaah shall grant you both worlds. This battle cannot take you any closer to your deaths

(1) Under the heading "Hadhrat Umar Bin Khattaab رضي الله عنه Encourages Jihaad in the Path of Allaah and Consults with the Sahabah رضي الله عنه in Matters Arising Before him" and the subheading "Hadhrat Umar رضي الله عنه Encourages People Towards Jihaad".

(2) Under the heading "Hadhrat Sa'd bin Abi Waqqas رضي الله عنه Encourages the Muslims to Wage Jihaad" and the subheading "The Speech of Hadhrat Sa'd رضي الله عنه during the Battle of Qaadisiyyah".

(because death is predestined). However, if you lose courage, become cowardly and weak, your strength will leave you and you will be destroying your Aakhirah."

Conviction in the Words of Rasulullaah ﷺ

Hadhrat Khuzaymah bin Thaabit ﷺ Corroborates the Words of Rasulullaah ﷺ in a Dispute with a Bedouin

Hadhrat Umaarah bin Khuzaymah bin Thaabit narrates from his uncle who was a Sahabi that Rasulullaah ﷺ once purchased a horse from a Bedouin. Rasulullaah ﷺ asked the Bedouin to follow him (home) so that he could give him the money. The Bedouin however fell behind because Rasulullaah ﷺ walked very briskly. Not knowing that Rasulullaah ﷺ had already purchased the horse, two men entered into negotiations with the Bedouin to buy the horse. When one of them offered him a price higher than that which Rasulullaah ﷺ agreed to pay, the Bedouin called to Rasulullaah ﷺ saying, "If you wish to buy the horse, buy it now. Otherwise, I am going to sell it." Rasulullaah ﷺ stood still when he heard this and, returning to the Bedouin, he said, "Did I not already buy it from you?" The Bedouin denied it saying, "No! I swear by Allaah that I did not sell it to you!" "But I did buy it from you," Rasulullaah ﷺ insisted.

As the two contested the issue, people started gathering around them. The Bedouin finally said, "Then present a witness to attest that you did buy it from me." Every Muslim who came by reprimanded the Bedouin saying, "Shame on you! Rasulullaah ﷺ speaks nothing but the truth!" In the meantime, Hadhrat Khuzaymah bin Thaabit ﷺ had also come along and heard the exchange of words between Rasulullaah ﷺ and the Bedouin. When the Bedouin demanded a witness from Rasulullaah ﷺ, Hadhrat Khuzaymah ﷺ said, "I testify that you sold it to Rasulullaah ﷺ." Turning to Hadhrat Khuzaymah ﷺ, Rasulullaah ﷺ asked, "On what basis do you testify?" Hadhrat Khuzaymah ﷺ replied, "On the basis that I believe in you, O Rasulullaah ﷺ!" Thereafter, Rasulullaah ﷺ regarded the testimony of Hadhrat Khuzaymah ﷺ as equal to the testimony of two men. ⁽¹⁾

Another narration states that Rasulullaah ﷺ asked, "O Khuzaymah! On what basis do you testify when you were not with us?" "O Rasulullaah ﷺ!" he replied, "When I believe the news you give from the heavens, how can I not believe what you say?" Rasulullaah ﷺ then always considered the testimony of Hadhrat Khuzaymah ﷺ to be equal to the testimony of two men. Another narration states that Hadhrat Khuzaymah ﷺ said, "I am convinced that you speak only the truth and we have believed you in matters of our Deen that are much more important." Rasulullaah ﷺ then permitted his testimony. ⁽²⁾

(1) Ibn Sa'd (Vol.4 Pg.378). Abu Dawood (Pg.508) has reported a similar narration.

(2) Ibn Sa'd (Vol.4 Pg.379).

Hadhrat Abu Bakr رضي الله عنه Verifies Rasulullaah ﷺ's Account of his Night Journey (to the heavens)

Hadhrat Aaisha رضي الله عنها narrates that after Rasulullaah ﷺ was taken on the historic night journey to Masjidul Aqsa (and then to the heavens), he narrated it to the people the following morning. On that occasion (by disbelieving it), some people who had previously professed Imaan left the fold of Islaam. The people then rushed to Hadhrat Abu Bakr رضي الله عنه saying, "What have you now to say about your friend who claims that he was taken on a night journey to Baytul Maqdas?" "Did he say that?" asked Hadhrat Abu Bakr رضي الله عنه. "Yes, he did," they confirmed. Hadhrat Abu Bakr رضي الله عنه then said, "If he said it, then he is speaking the truth." The people exclaimed, "Do you believe that he could have gone to Baytul Maqdas at night and then returned before dawn?" "Of course," Hadhrat Abu Bakr رضي الله عنه said, "In fact, I believe him regarding matters that seem much more unbelievable than that. I believe in the news from the heavens that he brings day and night." It was because of this that Hadhrat Abu Bakr رضي الله عنه received the title of Siddeeq. ⁽¹⁾

Another narration states that on this occasion, some people who had previously professed Imaan left the fold of Islaam, while others believed (without question). The incident was in essence a great test for the people. ⁽²⁾ Yet another narration states that after hearing Rasulullaah ﷺ's account, they went to Hadhrat Abu Bakr رضي الله عنه saying, "What have you now to say about your friend who says that he travelled a distance of a month's journey last night and returned before dawn?" "Did he say that?" asked Hadhrat Abu Bakr رضي الله عنه... The rest of the narration is the same as above. ⁽³⁾

Hadhrat Umar رضي الله عنه's Conviction in the Words of Rasulullaah ﷺ Concerning the Extinction of Species

Hadhrat Jaabir bin Abdullaah رضي الله عنه reports that during the year in which Hadhrat Umar رضي الله عنه became the Khalifah, the numbers of locusts declined drastically. When Hadhrat Umar رضي الله عنه made enquiries and received no response, he sent riders to many areas including Shaam and Iraq to enquire whether locusts had been seen or not. A rider eventually returned from Yemen with a handful of locusts that he placed before Hadhrat Umar رضي الله عنه. When he saw them, Hadhrat Umar رضي الله عنه thrice exclaimed, "Allaahu Akbar!" He then said, "I heard Rasuiullaah ﷺ say, 'Allaah ﷺ has created a thousand species; six hundred in the oceans and four hundred on land. The first of these to become extinct is the species of locusts. As soon as they become extinct, the

(1) Bayhaqi, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.21).

(2) Abu Nu'aym, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.353).

(3) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.7).

others will follow like (the beads of) a necklace when the string is cut."⁽¹⁾

Hadhrat Ali ﷺ's Conviction in the Words of Rasulullaah ﷺ Concerning his Assassination

Hadhrat Fudhaala bin Abu Fudhaala Ansaari relates, "I accompanied my father (Hadhrat Abu Fudhaala ﷺ) to *Yamba* to visit Hadhrat Ali ﷺ who had become extremely ill there. My father who was also a veteran of the Battle of Badr said to him, 'What keeps you camping at this place? If you die here, there are none here but the Bedouins of the Banu Juhaynah tribe. Persevere until you reach Madinah and should you die there, your companions will be nearby and they will perform the (Janaazah) salaah for you.' Hadhrat Ali ﷺ however said, 'I shall not die from this illness because Rasulullaah ﷺ emphatically told me that I shall not die until I become the Khalifah and then this (his beard) becomes dyed with the blood of this (his forehead).'"⁽²⁾

Hadhrat Ali ﷺ narrates that Hadhrat Abdullaah bin Salaam ﷺ one day came to him as he placed his foot in the stirrup (of his animal, ready to ride off). "Where do you intend going?" Hadhrat Abdullaah bin Salaam ﷺ asked. When Hadhrat Ali ﷺ informed him that he was headed for Iraq, Hadhrat Abdullaah bin Salaam ﷺ remarked, "Remember that if you go there, it will be the sharp edge of a sword that is sure to strike you." Hadhrat Ali ﷺ says, "I swear by Allaah that I had heard this from Rasulullaah ﷺ even before he (Hadhrat Abdullaah bin Salaam ﷺ) said it."⁽³⁾

Hadhrat Mu'aawiya bin Jareer narrates that Hadhrat Ali ﷺ was once inspecting the cavalry when Ibn Muljim passed by. When Hadhrat Ali ﷺ asked him his name, he gave a name other than that of his father. "You are lying," Hadhrat Ali ﷺ told him. When he eventually gave his father's name, Hadhrat Ali ﷺ said, "Now you have spoken the truth. (Turning to the others, Hadhrat Ali ﷺ said) Rasulullaah ﷺ informed me that my assassin will be a man from amongst the Jews and this man is from them. Nevertheless, let him go."⁽⁴⁾

Hadhrat Ubaydah narrates that whenever Hadhrat Ali ﷺ saw Ibn Muljim, he would recite the following couplet (which means):

"While I wish him life, he wishes to kill me

Bring me an excuse from a friend from the Muraad⁽⁵⁾ clan"⁽⁶⁾

Hadhrat Abu Tufayl narrates that he was with Hadhrat Ali bin Abi Taalib ﷺ when Abdur Rahmaan bin Muljim came. After issuing instructions for his allowance to be given to him, Hadhrat Ali ﷺ pointed towards his beard and

(1) Abu Ya'la, as quoted in the *Taiseer* of Ibn Katheer (Vol.2 Pg.131).

(2) Ahmad in his *Zawaaid*, Ibn Abi Shaybah, Bazzaar, Haarith, Abu Nu'aym, Bayhaqi in his *Dalaa'il* and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.59).

(3) Humaydi, Bazzaar, Abu Ya'la, Ibn Hibbaan, Haakim and others, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.59).

(4) Ibn Adi and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.62).

(5) Ibn Muljim belonged to the Muraad clan.

(6) Abdur Razzaaq, Ibn Sa'd and Wakee, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.61).

said, "None can stop this wretch from dying, from the top with this (the blood of my forehead)." Hadhrat Ali ﷺ then recited the following couplets (which mean):

*"Bolster your heart for death because death shall come your way
And never fear being murdered when murder arrives at your valley"⁽¹⁾*

Hadhrat Ammaar رضي الله عنه's Conviction in the Words of Rasulullaah ﷺ Concerning his Death

Hadhrat Ummu Ammaar رضي الله عنه who brought Hadhrat Ammaar رضي الله عنه up reports that when Hadhrat Ammaar رضي الله عنه became very ill one day, he said, "I am not going to die from this illness because my beloved friend Rasulullaah ﷺ informed me that I will be killed in a battle between two warring armies of Mu'mineen." ⁽²⁾

Already quoted in the chapter discussing the enthusiasm of the Sahabah ﷺ to die in the path of Allaah ⁽³⁾ are his words when he said, "I am to meet Al Jabbaar (Allaah) and marry the damsels of Jannah! Today I shall meet my beloved friends, Muhammad ﷺ and his companions because Rasulullaah ﷺ informed me that the last provision of my worldly life shall be the curds of milk."

Also in the same chapter the narration has passed stating that Hadhrat Ammaar bin Yaasir رضي الله عنه was fighting in the Battle of Siffeen but was not martyred. He then approached Hadhrat Ali رضي الله عنه and said, "O Ameerul Mu'mineen! This is that very day (about which Rasulullaah ﷺ said that I would be martyred. How come I am still alive?)." Hadhrat Ali رضي الله عنه replied, "Do not worry about that." This occurred three times until Hadhrat Ammaar رضي الله عنه was given some milk. He drank it and said, "Indeed, Rasulullaah ﷺ said that this (milk) will be the last drink that I shall drink in this world." He then stood up and fought until he was martyred.

Hadhrat Khaalid bin Waleed رضي الله عنه reports from the daughter of Hishaam bin Waleed bin Mughiera رضي الله عنه who nursed Hadhrat Ammaar رضي الله عنه that Hadhrat Mu'aawiya رضي الله عنه once visited Hadhrat Ammaar رضي الله عنه when he was ill. When he left, Hadhrat Mu'aawiya رضي الله عنه said, "O Allaah! Do not let his death be on our hands because I have heard Rasulullaah ﷺ say that it will be a rebellious group that will kill Ammaar." ⁽⁴⁾

Hadhrat Abu Dharr رضي الله عنه's Conviction in the Words of Rasulullaah ﷺ Concerning his Death

Hadhrat Ibraheem bin Ashtar narrates from his father that when death approached Hadhrat Abu Dharr رضي الله عنه, his wife started to weep. "What makes you weep?" he asked. "I am weeping," she said, "because I do not have the

(1) Ibn Sa'd and Abu Nu'aym, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.59).

(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.247).

(3) Under the heading "Miscellaneous Stories about the Enthusiasm of the Sahabah ﷺ to Fight in the path of Allaah" and the subheading "The Enthusiasm of Hadhrat Ammaar bin Yaasir رضي الله عنه to Fight in the Path of Allaah".

(4) Abu Ya'la and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.247).

strength to bury you or a cloth large enough to shroud you." "Do not weep," he consoled her, "because I was part of a group of persons to whom Rasulullaah ﷺ said, 'One of you shall certainly die in a wilderness in the presence of a party of Mu'mineen.' Since every person from that group has passed away in a city amongst large numbers of people, It will definitely be I who will die in a wilderness. By Allaah! Neither am I lying nor did Rasulullaah ﷺ tell me a lie. Go watch the road." She said, "But the people performing Hajj have long stopped travelling and the road is closed."

She however still ran to a hillock, stood upon it and looked (to the road). (When she saw no one,) She then returned to nurse Hadhrat Abu Dharr رضي الله عنه. Thereafter, she would again run to the hillock. As she was busy doing this, she suddenly noticed some travellers whose animals were carrying them along swiftly, appearing like vultures perched on their carriages. When she waved to them with her sheet, they turned towards her. As they reached her and asked her what the matter was, she replied, "There is a man from amongst the Muslims who is about to pass away. Will you please shroud him (and bury him)?" "Who is this man?" they enquired. As soon as she informed them that he was Hadhrat Abu Dharr رضي الله عنه, they all exclaimed, "May our parents be sacrificed for him!" They then whipped their animals and raced towards him.

When they reached him, Hadhrat Abu Dharr رضي الله عنه said, "Congratulations to you (because Rasulullaah ﷺ had referred to you as Mu'mineen)!" He then related the Hadith to them and said, "I have heard Rasulullaah ﷺ say that when two or three children of a couple pass away and they exercise patience and anticipate rewards from Allaah, they will not even see Jahannam. Do listen well. Had I a sheet large enough to be my burial shroud, I would have not want to be shrouded in anything else but that which is my own. Similarly, if my wife had a sheet large enough to be my burial shroud, I would have not want to be shrouded in anything else but that which is hers. (However, we have nothing of the sort, so we appeal to one of you to give something). I however plead to you in the name of Allaah and Islaam that no such person should provide the shroud who has been a governor, a chief, a leader or an envoy."

Every member of the group had assumed one of these posts at some stage besides a young man from the Ansaar, who said, "I shall provide the shroud because I have not assumed any of the positions you have mentioned. I shall shroud you in the shawl I am wearing and two more sheets in my bag that my mother had woven for me." Hadhrat Abu Dharr رضي الله عنه said, "You should then be the one to shroud me." The young Ansaari then shrouded Hadhrat Abu Dharr رضي الله عنه in the presence of the group. Amongst the group was Hujr bin Adbar and Maalik Ashtar and all of them hailed from Yemen. ⁽¹⁾

Hadhrat Abdullaah bin Mas'ood رضي الله عنه narrates that Hadhrat Uthmaan رضي الله عنه had sent Hadhrat Abu Dharr رضي الله عنه to a place called Rabdha, where his death came to him. At the time, there was none with him besides his wife and slave. His

(1) Ibn Sa'd (Vol.4 Pg.233).

parting instructions to them was, "Bathe me, shroud me and then place me in the centre of the road. Then say to the first passing caravan, 'This is Abu Dharr a companion of Rasulullaah ﷺ. Do assist us in burying him.'" When he passed away, the two did as he instructed and placed him in the centre of the road.

It was Hadhrat Abdullaah bin Mas'ood ﷺ with a group of people from Iraq who happened to pass by on their way to performing Umrah. It was the sight of a corpse on the road that startled the party just as their camels were about to trample upon it. Hadhrat Abu Dharr ﷺ's slave then approached them saying, "This is Abu Dharr a companion of Rasulullaah ﷺ. Do assist us in burying him." Hadhrat Abdullaah bin Mas'ood ﷺ burst out crying loudly as he said, "Rasulullaah ﷺ spoke the truth when he said (to Hadhrat Abu Dharr ﷺ), 'You walk by yourself, will die by yourself and will be resurrected by yourself.'" He then dismounted along with his companions and they buried Hadhrat Abu Dharr ﷺ. Hadhrat Abdullaah bin Mas'ood ﷺ then informed the people about Hadhrat Abu Dharr ﷺ and what Rasulullaah ﷺ had mentioned to him on the journey to Tabook. ⁽¹⁾

Hadhrat Khuraym bin Aws ؓ's Conviction in the Words of Rasulullaah ﷺ Concerning Shaymaa bint Buqaylah

Hadhrat Khuraym bin Aws ؓ relates, "I migrated to Rasulullaah ﷺ and met him upon his return from Tabook, when I accepted Islaam. I heard Rasulullaah ﷺ say, 'I have been shown the city of Heera together with Shaymaa bint Buqaylah from the Azd tribe riding a white mule and wearing a black scarf.' 'O Rasulullaah ﷺ!' I said, 'When we conquer Heera and find her as you have described, may I have her (as my slave)?' 'She is yours,' Rasulullaah ﷺ replied.

(After the demise of Rasulullaah ﷺ) When people started leaving the fold of Islaam, no one from (my tribe) the Banu Tay left Islaam. We then marched to Heera with Khaalid bin Waleed ؓ and the first sight that met us as we entered the city was Shaymaa bint Buqaylah just as Rasulullaah ﷺ had described her. She was riding a white mule and wearing a black scarf. I immediately seized her saying, 'She is the one whom Rasulullaah ﷺ described to me.' When Khaalid bin Waleed ؓ asked me for witnesses, Muhammad bin Maslama ؓ and Muhammad bin Basheer ؓ both from the Ansaar stood witness for me. He then made her over to me. When he came to make a treaty (with the Muslims) Shaymaa's brother Abdul Maseeh bin Buqaylah offered to buy her from me. 'I shall accept nothing less than ten hundreds for her,' I told him. He readily gave me a thousand Dirhams and I handed her over to him. When the other Muslims told me that he would have easily paid me a hundred thousand had I asked for it (because he was extremely wealthy), I submitted, 'I

(1) Ibn Sa'd (Vol.4 Pg.234).

never knew that there existed a number greater than ten hundreds."⁽¹⁾

Hadhrat Mugheirah bin Shu'ba ﷺ is Convinced by the Words of Rasulullaah ﷺ Promising assistance and Victory

Hadhrat Jubayr bin Hayya reports, "When the Kaafir leader *Bandaarfaan* sent a message that the Muslims send someone to him for negotiations, Hadhrat Mugheirah bin Shu'ba ﷺ was selected for the task. I can actually picture him with his long hair and one eye. Hadhrat Mugheirah ﷺ proceeded to see the leader and when he returned, we asked him what he said. He said, 'I praised Allaah and then said, 'We lived in a most remote place, were the hungriest of people, the most ill-fortuned of them and furthest from prosperity until Allaah sent a Nabi to us. He promised us assistance (Allaah's) in this world and Jannah in the Aakhirah. We have then continued to know only victory and assistance from our Rabb ﷺ every since Rasulullaah ﷺ came to us. We have now come to you where we see a vast kingdom and prosperous lives. By Allaah! (After seeing all of this,) We shall now never return to our ill-fortuned times. We shall now either take control over everything in your hands or be killed in your land."⁽²⁾

Hadhrat Jubayr bin Hayya also narrates a lengthy Hadith in which an army under the command of Hadhrat Nu'maan bin Muqarrin ﷺ was sent to the people of Ahwaaz. When they requested for someone to be sent to them, Hadhrat Mugheirah bin Shu'ba ﷺ was sent. When the interpreter asked, "What kind of people are you?" Hadhrat Mugheirah ﷺ replied, "We are Arabs who had suffered immense misfortune and hardship for a very long time. Out of hunger, we were forced to suck on leather and date stones. Our clothing was made of animals hair and wool and we worshipped trees and rocks. Suffering in this condition, the Rabb of the heavens and the earth sent to us a Nabi from our own people, whose parents we knew well. Our Nabi Rasulullaah ﷺ instructed us to fight you people until you either worship the One Allaah or pay the Jizyah. Our Nabi Rasulullaah ﷺ also conveyed to us the message of our Rabb that any of us who die (while fighting) shall go to Jannah where he will enjoy bounties that have never been seen before. As for those of us who survive, they will have you people as slaves."⁽³⁾

The Conviction of Hadhrat Abu Dardaa ﷺ in the Words Rasulullaah ﷺ Taught him for Protection

Hadhrat Talq narrates that a man once came to Hadhrat Abu Dardaa ﷺ saying,

(1) Abu Nu'aym in his *Dalaalil* (Pg.196) and *Tabraani*, as quoted in *Isaabah* (Vol.1 Pg.224). *Bukhaari* has reported a similar narration in brief and *Ibn Mandah* in detail, as quoted in *Isaabah* (Vol.3 Pg.371).

(2) Abu Nu'aym in his *Dalaalil* (Pg.198).

(3) *Bayhaqi* in his *Asmaa* was *Sifaat* (Pg.148), as narrated by *Bukhaari*. Abu Nu'aym has also reported the narration in his *Dalaalil* (Pg.199)

"O Abu Dardaa! Your house has burnt down!" "It could not have burnt," Hadhrat Abu Dardaa رضي الله عنه said. Another person then came with the same news and again Hadhrat Abu Dardaa رضي الله عنه adamantly said, "It could not have burnt." Eventually a third person came to him saying, "O Abu Dardaa! A fire raged (through your street) but went off as soon as it reached your house." Hadhrat Abu Dardaa رضي الله عنه said, "I knew that Allaah would never do that (never allow my house to burn down)." "O Abu Dardaa رضي الله عنه!" the people said, "We do not know which of your words are more astonishing; whether it is 'It could not have burnt' or 'I knew that Allaah would never do that'."

Hadhrat Abu Dardaa رضي الله عنه then explained, "That is because of some words that I heard from Rasulullaah ﷺ. Whoever recites them in the morning will not suffer any calamity until the evening. (The words are:)

"اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ عَلَيْكَ تَوَكَّلُ وَأَنْتَ رَبُّ الْعَرْشِ الْكَرِيمِ مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَاءْ لَمْ يَكُنْ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا أَلَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذُ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ"

"O Allaah! You are my Rabb. There is none worthy of worship but You. In You do I place my trust and You are the Rabb of the Glorious Throne. Whatever Allaah wills shall happen and what He does not will can never happen. There is no power or might but with the High and Majestic Allaah. I know that Allaah has power over all things and that He has knowledge of all things. O Allaah! I seek Your protection from the evil within me and from the evil of every creature over which You have control. Indeed my Rabb is (the One Who guides people) on the straight path." ⁽¹⁾

Statements of the Sahabah (رضي الله عنهم) that have Been Quoted Previously Concerning Conviction in the Words of Rasulullaah ﷺ

In the chapter of Da'wah⁽²⁾, the words of Hadhrat Adi رضي الله عنه have been quoted who said, "I swear by the Being in whose control is my life, the third prophesy shall also come true because Rasulullaah ﷺ said it."

Also quoted⁽³⁾ were the words Hadhrat Hishaam bin Al Aas رضي الله عنه and other Sahabah رضي الله عنهم who said to Jabala bin Ayham, "By Allaah! We shall soon be taking from you this place where you sit and we shall also be taking the kingdom of your high emperor (Heraclius), Inshaa Allaah! Our prophet Muhammad ﷺ

(1) Bayhaqi in his Asmaa was Sifaat (Pg. 125).

(2) Under the heading "Rasulullaah ﷺ Preaches to Individuals" and the subheading "Rasulullaah ﷺ Invites Hadhrat Adi bin Haatim رضي الله عنه to Islaam".

(3) Under the heading "The Sahabah رضي الله عنهم Dispatch Individuals and Groups to Give Da'wah" and the subheading "Hadhrat Hishaam bin Al Aas رضي الله عنه and others are sent to Heraclius".

has informed us of this."

In the chapter discussing the importance Hadhrat Abu Bakr رضي الله تعالى عنه gave to dispatching armies to Shaam⁽¹⁾ were the words of Hadhrat Ali رضي الله تعالى عنه to Hadhrat Abu Bakr رضي الله تعالى عنه. He said, "I feel that whether you march against them yourself or whether you send others against them, you will have Allaah's assistance, Inshaa Allaah." Hadhrat Abu Bakr رضي الله تعالى عنه said, "May Allaah always give you good news! How do you know this?" Hadhrat Ali رضي الله تعالى عنه replied, "I have heard Rasulullaah ﷺ say that this Deen will always dominate those who oppose it until the Deen and its adherents are victorious." Hadhrat Abu Bakr رضي الله تعالى عنه exclaimed, "Subhaanallaah! What a beautiful Hadith! You have made me very happy with this. May Allaah always keep you happy."

Soon to be narrated in the chapter discussing the unseen assistance that Allaah gave the Muslims shall be the narration in which Hadhrat Abdullaah bin Umar رضي الله تعالى عنه grabbed hold of a lion's ear, pinched it and removed it from the road saying, "Rasulullaah ﷺ has not spoken an untruth about you. I heard Rasulullaah ﷺ say, 'Only that which man fears shall gain the upper hand over him. If man fears only Allaah, nothing but Allaah will have the upper hand over him.'

Conviction in the Recompense for Actions

The Conviction of Hadhrat Abu Bakr رضي الله تعالى عنه in the Recompense for Actions

Hadhrat Abu Asmaa narrates that Hadhrat Abu Bakr رضي الله تعالى عنه was once having lunch with Rasulullaah ﷺ when the verse was revealed:

﴿فَمَنْ يَعْمَلُ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۚ وَمَنْ يَعْمَلُ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۚ﴾ (سورة زلزال: آیت ۷، ۸)

Whoever (*sincerely*) does an atom's weight of good will see it (*its consequences when he is rewarded for it*) and whoever does an atom's weight of evil (*without securing Allaah's forgiveness for it*) will see it (*its consequences when he is punished for it*). {Surah Zilzaal, verses 7,8}

Hadhrat Abu Bakr رضي الله تعالى عنه stopped eating and said, "O Rasulullaah ﷺ! Will we see (be punished for) each and every evil that we perpetrate?" Rasulullaah ﷺ replied, "Everything that happens to you (in this world) which you dislike is retribution (for your sins), while the rewards for good deeds will be given to those who deserve them in the Aakhirah." ⁽²⁾

Another narration states that Rasulullaah ﷺ replied, "O Abu Bakr! Do you see everything that happens which you dislike? Well, these are from (the punishment for) the weight of sins while the (rewards for the) weight of good deeds will be

(1) Under the heading "Hadhrat Abu Bakr رضي الله تعالى عنه Ensures that Armies are Dispatched in the Path of Allaah. He Encourages the Muslims to March in Jihaad and Consults with the Sahabah رضي الله تعالى عنهم About Fighting the Romans" and the subheading "Hadhrat Ali رضي الله تعالى عنه Gives Glad Tidings to Hadhrat Abu Bakr رضي الله تعالى عنه, Who is Pleased by this and then Delivers a Lecture to Motivate the Sahabah رضي الله تعالى عنهم to March in Jihaad".

(2) Ibn Abi Shaybah, Ibn Rahway, Abd bin Humayd, Haakim and others.

kept in store for you and be given in full on the Day of Qiyaamah. Confirmation for this appears in Allaah's Book where He says:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُ أَيْدِيْكُمْ وَيَعْلَمُوْا عَنْ كَثِيرٍ ﴿٣٠﴾ (سورة شورى: آيت ٣٠)

(*O mankind!*) The misfortunes that afflict you (*in this world*) are a result of the (*evil*) actions you earn, and (*because of your many sins, you deserve to suffer even more adversities, but*) Allaah pardons a great deal (*of your sins, because of which you are spared many more hardships*). {Surah Shura, verse 30}⁽¹⁾

Hadhrat Abu Bakr رضي الله عنه reports that he was once with Rasulullaah ﷺ when the verse was revealed:

مَنْ يَعْمَلْ سُوءًا يُجْزَيْهِ لَا يَجِدُ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾ (سورة نساء: آيت ١٢٣)

Whoever commits an evil act will meet (*receive*) its punishment and will not find for himself any friend nor any assistant besides Allaah. {Surah Nisaa, verse 123}

Rasulullaah ﷺ then said, "O Abu Bakr! Should I not recite to you a verse that was just revealed to me?" When Hadhrat Abu Bakr رضي الله عنه asked to hear it, Rasulullaah ﷺ recited it for him. Hadhrat Abu Bakr رضي الله عنه says, "All I know is that it seemed my back was about to break, causing me to yawn. 'What is the matter with you, O Abu Bakr?' Rasulullaah ﷺ asked. I said, 'O Rasulullaah ﷺ! Which of us do not sin? Will we be punished for everything we do wrong?' Rasulullaah ﷺ replied, 'As for you and the Mu'mineen, you will suffer retribution (for your sins) in this world so that you have no sins to your account when you meet Allaah. However, the others (the Kuffaar) shall have their accounts accrued until they are punished for it on the Day of Qiyaamah.'"⁽²⁾

Hadhrat Abu Bakr رضي الله عنه once asked, "O Rasulullaah ﷺ! When we will be punished for every sin, who can keep himself in good stead after the verse:

وَمَنْ يَعْمَلْ سُوءًا يُجْزَيْهِ لَا يَجِدُ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾ (سورة نساء: آيت ١٢٣)

Whoever commits an evil act will meet (*receive*) its punishment...
{Surah Nisaa, verse 123}

Rasulullaah ﷺ said, "May Allaah forgive you, O Abu Bakr! Do you not fall ill? Do you not get tired? Do you never feel depressed? Do you never suffer hardship? Do calamities never befall you?" "These things do happen," Hadhrat Abu Bakr رضي الله عنه replied. Rasulullaah ﷺ then said, "This is the retribution (for your sins) in this world."⁽³⁾

The Conviction of Hadhrat Umar bin Khattaab in the Recompense for Actions

Hadhrat Muhammad bin Muntashir narrates that a man once came to Hadhrat

(1) Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.275).

(2) Abd bin Humayd, Tirmidhi and Ibn Mundhir. Tirmidhi has commented on the chain of narrators.

(3) Ahmad, Ibn Mundhir, Abu Ya'la, Ibn Hibbaan, Haakim, Bayhaqi and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.239).

Umar رضي الله عنه saying, "I know which is the harshest verse in Allaah's Book." (Because referring to a verse of the Qur'aan as being harsh is disrespectful) Hadhrat Umar رضي الله عنه got down and struck the man with his lash saying, "Have you studied the verse so deeply that you know all about it?" The man then went away. The following morning Hadhrat Umar رضي الله عنه said to the man, "Which verse were you referring to yesterday?" The man said that it was the verse:

﴿وَمَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ﴾ (سورة نساء: آيت ١٢٣)

Whoever commits an evil act will meet (*receive*) its punishment...

{Surah Nisaa, verse 123}

He then said, "(This means that) Since every one of us commits sins, we will be punished for it." Hadhrat Umar رضي الله عنه said, "When this verse was revealed, neither did we enjoy food nor drink until Allaah relieved us by revealing the verse:

﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرَ اللَّهَ يَجِدُ اللَّهَ غَفُورًا رَّحِيمًا﴾

(سورة نساء: آيت ١١٠)

Whoever commits a (*minor*) sin or wrongs himself (*by committing a major sin*) and then seeks Allaah's forgiveness, he will surely find that Allaah is Most Forgiving, Most Merciful. {Surah Nisaa, verse 110}⁽¹⁾

The Conviction of Hadhrat Amr bin Samurah and Hadhrat Imraan bin Husayn (رضي الله عنهم)

Hadhrat Tha'alaba رضي الله عنه narrates that Hadhrat Amr bin Samurah bin Habeeb bin Abdush Shams رضي الله عنه once came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! I have stolen a camel from a certain tribe, so please do cleanse me." When Rasulullaah ﷺ sent a message to the people of the tribe, they confirmed that one of their camels were missing. Rasulullaah ﷺ then gave instructions for his hand to be amputated, upon which he said (to his hand), "All praise belongs to Allaah Who has cleansed me of you who wanted to admit my entire body into Jahannam." ⁽²⁾

Hadhrat Hasan narrates that some friends went to visit Hadhrat Imraan bin Husayn رضي الله عنه when he was suffering from a disease. One of them said, "We are extremely distressed by what we see of your ailing body." "Do not be distressed by what you see," he said, "What you see is because of my sins and those that Allaah has forgiven (without punishing me) are even more." He then recited the verse:

﴿وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبْتُ أَيْدِيهِكُمْ وَيَعْفُوا عَنْ كَثِيرٍ﴾

(سورة الشعرا: آيت ٣٠)

The misfortunes that afflict you (*in this world*) are a result of the (*evil*) actions you earn, and (*because of your many sins, you deserve to suffer*)

(1) Ibn Raahway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.239).

(2) Ibn Maajah, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.56).

even more adversities, but) Allaah pardons a great deal (of your sins, because of which you are spared many more hardships). {Surah Shura, verse 30} ⁽¹⁾

The Belief of Hadhrat Abu Bakr رضي الله عنه and another Sahabi رضي الله عنه Concerning Recompense

The narration has already been quoted ⁽²⁾ that when death came to one of Hadhrat Abu Bakr رضي الله عنه's sons, the youngster kept looking at the pillow. After he has passed away, the people informed Hadhrat Abu Bakr رضي الله عنه that they noticed his son looking towards the pillow. When they lifted the corpse off the pillow, they noticed five or six Dinaars beneath it. Hadhrat Abu Bakr رضي الله عنه hit one hand on to the other saying, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! I do not think that your skin will be able to withstand (the punishment for not spending in Sadaqah) those Dinaars." ⁽³⁾

Also previously quoted in the chapter discussing swearing at a Muslim ⁽⁴⁾ are the words of Rasulullaah ﷺ to a man who came to enquire about his slaves. Rasulullaah ﷺ said, "On the Day of Qiyaamah, their cheating, disobedience and lies will be calculated together with the punishment you gave them. If your punishment is equal to their wrongs, the slate will be clean and you will neither have anything for you or against you. However, if your punishment exceeds their wrongs, they will be allowed to have revenge for the excess." The man then stepped aside and started crying loudly. Rasulullaah ﷺ then said, "Did you not read (in the Qur'aan) that Allaah says:

وَنَصَّعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلِمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ أَتَيْنَا بِهَا طَوْكَفِي بِنَا حَسِيبِينَ ﴿٤﴾ (سورة انباء: آيت ٤٧)

On the Day of Qiyaamah, We will erect the scales of justice (to weigh the good and bad actions of people) and no soul will be oppressed (wronged) in the least. Even if a deed (good or bad) is equal to the weight of a mustard seed, We shall bring it (to be weighed on the scales). We suffice as Reckoners (and need no one else for the task).

{Surah Ambiaya, verse 47}

The man then said, "O Rasulullaah ﷺ! I see nothing for them and myself better than being separated from each other. I make you witness that they are all free." ⁽⁵⁾

(1) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.116).

(2) Under the heading "Rebuking and Advising Caution to those who Do Not Abstain from Worldly Luxuries and Who Indulge themselves" and the subheading "The Incident of Hadhrat Abu Bakr رضي الله عنه and a Son of his who was About to Pass Away".

(3) Ahmad and Abu Nu'aym as quoted in *Kanzul Ummaal* (Vol.2 Pg.145).

(4) Under the subheading "A Narration of Hadhrat Aa'isha رضي الله عنها Concerning a man who Swore his Slave".

(5) Tirmidhi, reporting from reliable sources.

The Strength of the Imaan of the Sahabah

The Sahabah Abide by the verse "Whether you make known what is in your hearts or hide it..."

Hadhrat Abu Hurayrah رضي الله عنه narrates that the Sahabah رضي الله عنه all felt a hard blow when Allah revealed the verse:

﴿لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ طَوَّا نُبَدِّلُ مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبُكُمْ بِهِ اللَّهُ طَفِيفٌ فِي عِفْرٍ لِمَنْ يَشَاءُ وَيَعْذِبُ مَنْ يَشَاءُ طَوَّا اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

(Surah Baqarah, Ayat 284)

(To Allaah belongs whatever is in the heavens and whatever is in the earth. Whether you make known what is in your hearts or hide it, Allaah will bring you to account for it (will remind you of it on the Day of Qiyaamah). He forgives whoever He wills and punishes whoever He wills. Allaah has control over all things (ownership, knowledge and control of everything are in Allaah's hands). {Surah Baqarah, verse 284}

They approached Rasulullaah ﷺ, knelt down and said, "O Rasulullaah ﷺ! We have been instructed to do something that is beyond our capabilities." Rasulullaah ﷺ said, "Do you wish to say what the people given the two previous books⁽¹⁾ before you said when they stated, 'We hear and we disobey!' Rather say, "We hear and we obey. (We ask) Your forgiveness, (O) our Rabb. To You is our return." When the Sahabah رضي الله عنه started to say the same words and their tongues grew accustomed to it, Allaah followed the verses up with the following:

﴿إِنَّ الرَّسُولَ يَمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ طَكُلُّ أَمَنَ بِاللَّهِ وَمَلِئَكَهُ وَكُتُبِهِ وَرَسُلِهِ قَفْ لَا نُفَرِّقُ بَيْنَ أَحَدِنَا رَسُلِهِ قَفْ وَقَالُوا سَمِعْنَا وَأَطَعْنَا طَغْفَرَانَكَ رَبَّنَا وَاللَّيْكَ الْمَصِيرُ﴾ (Surah Baqarah, Ayat 285)

The Rasool (Muhammad ﷺ) believed in that which has been revealed to him from his Rabb and (so do) the Mu'mineen. Each one believes in Allaah, His angels, His Books and His Rusul. (They say) "We make no distinction between one and another messenger (we believe in every one of them, unlike others like the Jews and the Christians who reject some prophets)," and they say, "We hear (Allaah's commands) and we obey. (We ask) Your forgiveness, (O) our Rabb. To You is our return." {Surah Baqarah, verse 285}

When this happened, Allaah abrogated the initial decree by revealing:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا طَلَّهَا مَا اكْتَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ طَرَبَنَا لَا تَوَلِّنَا﴾

(1) The Jews and the Christians who were given the Torah and Injeel respectively.

إِنْ نَسِيْنَا أَوْ أَخْطَأْنَا حَرَبَنَا وَلَا تُحِيلْنَا مَالَا طَاقَةَ لَنَا يَهْ حَوْلَهُ عَنَّا وَقَهْ فَاغْهِرْنَا وَقَهْ
وَارْحَمْنَا وَقَهْ أَنْتَ مَوْلَنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكُفَّارِينَ ﴿٢٨٦﴾ (سورة بقرة: آية ٢٨٦)

Allaah does not place on a soul a responsibility (*duty*) except what is within its capability (*Allaah shall therefore not take one to task for involuntary thoughts that enter one's mind*). It (*every soul*) shall receive to its favour that (*good acts*) which it had earned and to its harm shall be what (*sins*) it had carried out. (*Say,*) "O our Rabb, do not take us to task if we forget or make mistakes (*do not punish us if we do wrong through forgetfulness or by mistake*). Our Rabb, do not place such responsibilities (*duties*) on us as You had placed on those before us. Our Rabb, do not enforce on us that which we do not have the strength to bear. Overlook (*our sins*), forgive us and have mercy on us. You are our Protector so assist us against the nation of Kaafiroon." {Surah Baqarah, verse 286} ⁽¹⁾

Hadhrat Mujaahid says that he once approached Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما and said, "I was with Hadhrat Abdullaah bin Umar رضي الله تعالى عنهما when he recited a verse and started weeping." "What is the verse?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما enquired. Hadhrat Mujaahid replied that it was the verse:

وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوا يُحَاسِبُكُمْ بِهِ اللَّهُ طَ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيَعِذِّبُ
مَنْ يَشَاءُ طَ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾ (سورة بقرة: آية ٢٨٤)

Whether you make known what is in your hearts or hide it, Allaah will bring you to account for it (*will remind you of it on the Day of Qiyaamah*). He forgives whoever He wills and punishes whoever He wills. Allaah has control over all things (*ownership, knowledge and control of everything are in Allaah's hands*). {Surah Baqarah, verse 284}

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما explained, "When this verse was revealed, it filled the Sahabah رضي الله تعالى عنهما with worry and extreme anxiety. 'O Rasulullaah ﷺ!' they said, 'We are destroyed! While we may be taken to task for what we say and do, our hearts are beyond our control (we cannot control our thoughts).' Rasulullaah ﷺ said, 'Say, 'We hear and we obey'!' When they said 'We hear and we obey', the decree was abrogated by the verse:

إِنَّ الرَّسُولَ يَمَّا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ طَ كُلُّ أَمَنَ بِاللَّهِ وَمَنِّيَّتَهِ وَكُتُبِهِ
وَرَسُلِهِ قَفْ لَا نُفَرِّقُ بَيْنَ أَحَدِنَا رَسُلِهِ قَفْ وَقَالُوا سَمِعْنَا وَأَطَعْنَا طَ غُفرانَكَ رَبَّنَا وَالَّذِيْكَ
الْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا طَ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا أَكْسَبَتْ طَ

(سورة بقرة: آيات ٢٨٤، ٢٨٥)

The Rasool /Muhammad ﷺ believed in that which has been revealed to him from his Rabb and (so do) the Mu'mineen. Each one believes in

(1) Ahmad. Muslim has reported a similar narration.

Allaah, His angels, His Books and His Rusul. (*They say*) "We make no distinction between one and another messenger (*we believe in every one of them, unlike others like the Jews and the Christians who reject some prophets*)," and they say, "We hear (*Allaah's commands*) and we obey. (*We ask*) Your forgiveness, (*O*) our Rabb. To You is our return." Allaah does not place on a soul a responsibility (*duty*) except what is within its capability (*Allaah shall therefore not take one to task for involuntary thoughts that enter one's mind*). It (*every soul*) shall receive to its favour that (*good acts*) which it had earned and to its harm shall be what (*sins*) it had carried out. {Surah Baqarah, verses 285, 286}

People are therefore excused for their thoughts and will be taken to task only for what they actually do." ⁽¹⁾

A brief narration states that Rasulullaah ﷺ advised the Sahabah ﷺ to say, "We hear, we obey and we accept". Allaah then entrenched Imaan into their hearts. ⁽²⁾

The Response of the Sahabah ﷺ to the verse "Those who do not mix their Imaan with wrong-doing"

Hadhrat Abdullaah bin Mas'ood ﷺ narrates that it was a hard blow to the Sahabah ﷺ when Allaah revealed the verse:

﴿وَكُمْ يَلْبِسُونَ إِيمَانَهُمْ بِظُلْمٍ﴾ (سورة انعام: آيت ٨٢)

Those who do not mix their Imaan with Dhulm (*wrong-doing*)... {Surah An'aam, verse 82}

They repaired to Rasulullaah ﷺ thus, "Which of us does not commit *Dhulm* (*wrongs*)?" Rasulullaah ﷺ clarified the matter saying, "It is not as you think. (*Dhulm* in this context does not refer to mere wrong-doing). Luqmaan said to his son:

﴿يَبْنَىٰ لَا تُشْرِكُ بِاللَّهِ طَرِيقٌ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ (سورة لقمان: آيت ١٣)

"O my beloved son! Do not commit Shirk Allaah. Without doubt, Shirk is the worst Dhulm. {Surah Luqmaan, verse 13}

(The word *Dhulm* in the verse therefore refers to Shirk and not just any sin). ⁽³⁾

Another narration states that when the verse:

﴿وَكُمْ يَلْبِسُونَ إِيمَانَهُمْ بِظُلْمٍ﴾ (سورة انعام: آيت ٨٢)

Those who do not mix their Imaan with Dhulm (*wrong-doing*)... {Surah An'aam, verse 82}

was revealed, Rasulullaah ﷺ said, "I was told (by Allaah) that I am amongst such people." ⁽⁴⁾

(1) Ahmad.

(2) Ahmad. Muslim and Ibn Jareer have reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.1 Pg.338).

(3) Ibn Abi Haatim and Bukhaari.

(4) Ibn Mardway, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.153).

The Response of the Ladies of the Sahabah when Allaah revealed the verse: "And they should wear their scarves over their Chests"

Hadhrat Safiyya bint Shaybah رضي الله عنها reports that they were once with Hadhrat Aa'isha رضي الله عنها discussing the women of the Quraysh and their virtues. Hadhrat Aa'isha رضي الله عنها remarked, "No doubt the women of the Quraysh have great virtues, but I swear by Allaah that I have not seen women better than the women of the Ansaar. They were the strongest believers in the Qur'aan and in revelation. When Allaah revealed the verse of Surah Noor:

﴿وَلَيَضْرِبَنَّ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ ص﴾ (سورة نور: آیت ۳۱)

And they should wear their scarves over their chests. {Surah Noor, verse 31} their men went to the them to recite the verse to them. Every man recited the verse to his wife, his daughter, his sister and to every *Mahram* of his. Every one of these women took their decorated shawls and wrapped it around themselves because of their strong faith in what Allaah has revealed in His Book. The following morning they all performed salaah behind Rasulullaah ﷺ with their shawls wrapped (and protruding above their heads because of its large size) and looking as if there were crows perched on their heads." ⁽¹⁾

The Incident of an Old Man who had Committed many Sins and the Incident of Hadhrat Abu Farwah رضي الله عنه

Hadhrat Makhool narrates that an extremely old man whose eyebrows had actually fallen over his eyes once came and said, "O Rasulullaah ﷺ! There is a man who had been treacherous and sinful. There was not a passion (right or wrong) that he did not grab'at with his right hand and should his sins be distributed amongst the inhabitants of the earth, they would all be destroyed. Is there any repentance for him?" "Have you accepted Islaam?" Rasulullaah ﷺ asked. The old man said, "I testify that there is none worthy of worship but Allaah and I testify that Muhammad ﷺ is the servant and Rasul of Allaah." Rasulullaah ﷺ then said, "As long as you remain like this (as a Muslim), Allaah shall forgive all your treachery and sins and convert all your evils into good deeds." "O Rasulullaah ﷺ!" The man said, "All my treachery and sins?" "Yes," Rasulullaah ﷺ assured him, "all your treachery and sins." The man then left reciting "Allahu Akbar" and "Laa Ilaaha Illallaah Muhammadur Rasulullaah".⁽²⁾ Hadhrat Abu Farwah رضي الله عنه narrates that a man once came to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! Tell me about a man who had committed every type of sin and has not left any passion unfulfilled. Can he repent?" "Have you accepted Islaam?" Rasulullaah ﷺ asked. When he confirmed that he did,

(1) Ibn Abi Haatim and Abu Dawood, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.284).

(2) Ibn Abi Haatim.

Rasulullaah ﷺ said, "Do good deeds and abstain from evil. Allaah will then convert them all (your past sins) into good deeds." The man said, "Even all my treachery and sins?" "Certainly," Rasulullaah ﷺ assured him. The man then continued calling out "Allaahu Akbar" until he disappeared from sight. ⁽¹⁾

The Incident of a Sinful Woman and Hadhrat

Abu Hurayrah (رضي الله عنه)

Hadhrat Abu Hurayrah رضي الله عنه relates, "A woman once came to me and asked, 'Is there any repentance for me when I have committed adultery, given birth to a child and then killed it?' 'Not at all!' I cried out, 'Neither can you expect and goodness or honour.' She then got up (and left) with deep remorse. After performing the Fajr salaah behind Rasulullaah ﷺ, I related to him what the lady had said and what reply I gave her. Rasulullaah ﷺ said, 'Your reply was a terrible one indeed! Do you not recite the verse:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا أَخْرَوْلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَرْزُونَ ۝ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَاماً ۝ يُضَعِّفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخْلُدُ فِيهِ مُهَانًا ۝ إِلَّا مَنْ تَابَ وَأَمَّنَ وَعَمِلَ عَمَالًا صَالِحًا فَأُولَئِكَ يُبَيِّنَ اللَّهُ سَيِّلَاهُمْ حَسَنَاتِهِ ۝ وَكَانَ اللَّهُ عَفُورًا رَّحِيمًا ۝﴾ (سورة الفرقان: آيت ٦٨ تا ٧٠)

(Ar Rahmaan's bondsmen are) Those who do not call to (do not worship) another Ilaah with Allaah, who only kill a soul forbidden by Allaah with a warrant (when required to execute a person whom a court of Shari'ah sentences to death), and (they are those) who do not fornicate. Whoever commits these (sins of Shirk, murder, adultery or fornication) shall meet with a grave punishment. (In fact,) Punishment will be multiplied for him on the Day of Qiyaamah and he shall remain disgraced in it (punishment) forever. Except for those who (sincerely) repent, accept Imaan and perform good actions. For such people Allaah will convert their sins into good deeds. Allaah is Ever Most Forgiving, Most Merciful. {Surah Furqaan, verses 68-70}

When I then recited these verses to the woman, she fell down in Sajdah saying, "All praise belongs to Allaah Who has created an escape for me." ⁽²⁾

Another narration states that she cried out, "O dear! Has this beauty been created for Jahannam?" The same narration further says that after leaving Rasulullaah ﷺ, Hadhrat Abu Hurayrah رضي الله عنه searched for the woman throughout the neighbourhood of Madinah but was unable to find her. It was only when she came to him the following night that he was able to inform her about what Rasulullaah ﷺ said. She then fell down in Sajdah saying, "All praise belongs to Allaah Who has created an escape for me and had allowed me repentance from my actions." She then set free a slave woman she owned together with the slave's

(1) Tabraani, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.328).

(2) Ibn Abi Haatim.

child and proceeded to repent sincerely to Allaah. ⁽¹⁾

The Response of Rasulullaah ﷺ's Poets when Allaah Revealed the verse: "Only deviant people follow the poets"

Hadhrat Abul Hasan the freed slave of Hadhrat Tameem Daari رضي الله عنه narrates that when the verse:

وَالشَّعَرَاءُ يَتَّبِعُهُمُ الْغَاوُنَ ﴿٢٢٤﴾ (سورة شعراً، آية ٢٢٤)

Only deviant people follow the poets. {Surah Shu'araa, verse 224}

was revealed, Hadhrat Hassaan bin Thaabit رضي الله عنه, Hadhrat Abdullaah bin Rawaaha رضي الله عنه and Hadhrat Ka'b bin Maalik رضي الله عنه all came weeping to Rasulullaah ﷺ. They said, "Allaah knew well that we are all poets when he revealed this verse (the verse therefore refers to us)." Rasulullaah ﷺ then recited the verse:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّلِحَاتِ ﴿٢٢٥﴾

Except those who have Imaan, who do good acts...

"That is you," Rasulullaah ﷺ said.

وَذَكَرُوا اللَّهَ كَثِيرًا ﴿٢٢٦﴾

...who remember Allaah abundantly...

"That is also you," Rasulullaah ﷺ said.

وَأَنْتَصَرُوا مِنْ بَعْدِ مَا ظُلِمُوا ﴿٢٢٧﴾ (سورة شعراً، آية ٢٢٧)

...and who avenge themselves after being oppressed (*by counteracting the satirical poetry that the Kuffaar direct at Islaam with poetry of their own*). {Surah Shu'araa, verse 227}

"And that is also you," Rasulullaah ﷺ said (you men are therefore excluded from the deviant poets). ⁽²⁾

The Longing to Meet Allaah and Dislike to Meet Him

Hadhrat Ataa bin Saa'ib narrates that the first time he saw Hadhrat Abdur Rahmaan bin Abu Layla رضي الله عنه was when he saw an old man with white hair and a white beard following a funeral procession on his donkey. He was narrating from someone else that Rasulullaah ﷺ said, "Whoever loves Allaah, Allaah loves to meet him and whoever dislikes meeting Allaah, Allaah dislikes meeting him." When the people present there started to weep, he asked, "What makes you all weep?" They replied, "We dislike death." "That is not what is meant," he explained, "what is meant is that when a person is about to die, he will like to meet Allaah when (by the angels) he is given the good news of:

(1) Ibn Jareer, as quoted in the *Ta'seeer* of Ibn Katheer (Vol.3 Pg.328).

(2) Ibn Is'haaq, Ibn Abi Haatim and Ibn Jareer, as quoted in the *Ta'seeer* of Ibn Katheer (Vol.3 Pg.354). Haakim (Vol.3 Pg.488) has reported a similar narration.

فَإِنَّمَا إِنْ كَانَ مِنَ الْمُقْرَبِينَ فَرُوحٌ وَرِيحَانٌ لَا وَجَنْتُ نَعِيمٌ (سورة واقعه: آيات ٨٩، ٨٨)

Therefore, if someone was from among those brought close (to Allaah) he shall have comfort, sustenance and the Jannaat of bliss. {Surah Waaqi'ah, verses 88,89 }

At the same time, Allaah loves to meet him even more. On the other hand, he dislikes meeting Allaah and Allaah dislikes meeting him even more when he is told:

وَإِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ فَنُزُلٌ مِنْ حَمِيمٍ وَتَصْلِيَةٌ جَحِيمٍ

(سورة واقعه: آيات ٩٤، ٩٢)

However, if he was among the rejecters and deviated ones, he will be served boiling water and shall enter the blazing fire. {Surah Waaqi'ah, verses 92-94} ⁽¹⁾

Hadhrat Abu Bakr Weeps when Allaah reveals the verse: "When the earth shall quake most violently"

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله عنه narrates that Hadhrat Abu Bakr سيدنا ابو بکر was sitting somewhere and started weeping excessively when Allaah revealed the verse:

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا (سورة زلزال: آية ١)

When the earth shall quake most violently. {Surah Zilzaal, verse 1}

"What makes you weep so, O Abu Bakr?" Rasulullaah ﷺ asked. "It is this Surah that makes me weep," Hadhrat Abu Bakr سيدنا ابو بکر replied. Rasulullaah ﷺ then said, "If you people were such that you neither erred nor sinned so that Allaah could forgive you, Allaah would create a nation that errs and sins just so that He could forgive them." ⁽²⁾

Rasulullaah ﷺ Informs Hadhrat Umar About what would Happen in the Grave

Hadhrat Umar رضي الله عنه reports that Rasulullaah ﷺ once said to him, "O Umar! What would be your condition when you are in a piece of ground measuring four arm's lengths by two arm's lengths and when you see Munkar and Nakeer?" "O Rasulullaah ﷺ!" Hadhrat Umar رضي الله عنه asked, "What is Munkar and Nakeer?" Rasulullaah ﷺ replied, "They are the two examiners in the grave. They will dig the grave open with their canines and approach treading on their (extremely long) hairs. Their voices will be like devastating thunderclaps and their eyes like blinding lightning. They will both be carrying hammers so large that all the people of Mina are unable to even lift, yet for them it will be as

(1) Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.301).

(2) Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.540).

easy as carrying this staff." Rasulullaah ﷺ then shook a little staff that he had in his hand. They will then examine you. Should you fail to answer or delay, they will strike you with their hammers and reduce you to dust." Hadhrat Umar ﷺ then asked, "O Rasulullaah ﷺ! Will I be in the condition I am in now (in control of my senses)?" When Rasulullaah ﷺ replied in the affirmative, Hadhrat Umar ﷺ said, "In that case, I shall be able to handle them." ⁽¹⁾

Another narration adds that Rasulullaah ﷺ then said to Hadhrat Umar ﷺ, "I swear by the Being Who has sent me with the truth that Jibra'eel ﷺ has just informed me that when the two of them come to you and pose the questions, you will say to them, 'Allaah is my Rabb, who is yours? Muhammad ﷺ is my Nabi, who is yours? Islaam is my Deen, what is yours?' They will then both exclaim, 'How strange! We do not know whether we have been sent to you (question) or whether you have been sent to (question) us!'" ⁽²⁾

The Statement of Hadhrat Umar ﷺ Concerning the Strength of Hadhrat Uthmaan ﷺ's Imaan

Hadhrat Abul Bahriyya Kindi narrates that Hadhrat Umar ﷺ once came out of his home and found a gathering in which Hadhrat Uthmaan bin Affaan ﷺ was present. Referring to Hadhrat Uthmaan ﷺ, he said to the people, "You have amongst you a man whose Imaan is such that if it is distributed amongst an entire army, it would suffice for them all." ⁽³⁾

Words of the Sahabah ﷺ that have Already Been Quoted about the Strength of Imaan

In the chapter discussing the attributes of the Sahabah ﷺ ⁽⁴⁾, the narration has already passed in which it is stated that when someone once asked Hadhrat Abdullaah bin Umar ﷺ if the Sahabah ﷺ ever laughed, he replied, "Yes. However, the Imaan in their hearts still remained firmer than mountains."

Already quoted in the chapter discussing how the Sahabah ﷺ bore hardships ⁽⁵⁾, is the statement of Hadhrat Ammaar <�� who said, "I find that my heart is content with Imaan." This he said after the Mushrikeen forced him to praise their gods and Rasulullaah ﷺ asked him, "How is the condition of your heart?" ⁽⁶⁾

(1) Abu Dawood in his Ba'th, Abu Sheikh in his Sunnah, Haakim in his Kuna, Bayhaqi in his Kitaabu Adhaabil Qabr, Isfahaani in his Hujjah and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.121). Sa'eed bin Mansoor has reported a similar narration.

(2) Abdul Waahid Maqdisi in his book At-Tabseer, as quoted in *Riyaadhun Nudrah* (Vol.2 Pg.34).

(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.8).

(4) Under the heading "Statements of the Sahabah ﷺ Concerning Their Qualities".

(5) Under the heading "Hadhrat Ammaar bin Yaasir <�� and his Family Members Endures Hardships and Difficulties" and the subheading "Hadhrat Ammaar <�� is Tortured Until he is Forced to Utter Words of Kufr While his Heart was Content with Imaan".

(6) Abu Nu'aym in his *Hilya*, Ibn Sa'd, Ibn Jareer and Bayhaqi, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.587).

In the chapter discussing the appointment of a Khalifah, the words of Hadhrat Abu Bakr رضي الله عنه have passed, who said, "Are you scaring me with my Rabb? My prayer is, 'O Allaah! I have appointed the best of them to be my successor.'" In another narration he said, "I know Allaah and Umar better than you."

Also passed⁽¹⁾ were the words of Hadhrat Umar رضي الله عنه when he decided to distribute all the funds in the state treasury and someone advised him to keep some behind in case an enemy attacks or for any other emergency. He said, "It is Shaytaan speaking with your tongue. Allaah has inspired me with the response and I swear by Allaah that I shall never disobey Him today for the emergencies of tomorrow. I shall not (do as you say) but shall rather prepare for the Muslims that which Rasulullaah ﷺ had prepared for them (obedience to Allaah and Rasulullaah ﷺ)." Another narration states that he said, "I swear by Allaah that I shall never disobey Him today for the emergencies of tomorrow."

Yet another narration quotes him as follows: "I have prepared Taqwa as a defence for the Muslims Allaah mentions:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلُ لَهُ مَخْرَجًا وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ﴾ (سورة طلاق: آيت ٢، ٣)

Allaah shall create an escape (*from difficulties*) for the one who fears (*disobeying*) Allaah (*one who has Taqwa*) and shall provide for him (*what he requires*) from sources that he never expected (*to receive provisions from*). {Surah Talaaq, verses 2,3}

In the chapter discussing the fervour of the Sahabah رضي الله عنهم to spend in the path of Allaah, the words of Hadhrat Ali رضي الله عنه are quoted thus: "The Imaan of a person cannot be true until he has more trust in that which is in Allaah's hands than that which is in his hands." This he said when he wanted to spend on a beggar and Hadhrat Faatima رضي الله عنهن said, "You had left the six Dirhams to purchase flour." ⁽²⁾

Also quoted were the word of Hadhrat Aamir bin Rabee'ah رضي الله عنه who said, "I have no need for your land because today a Surah has been revealed that makes us oblivious of this world:

﴿إِقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُعْرِضُونَ ﴾ (سورة أنباء: آيت ١)

Peoples' reckoning (*the Day of Qiyaamah*) has drawn near, yet (*failing to take heed*) they are turning away in negligence. {Surah Ambiya, verse 1}⁽³⁾

The words of Hadhrat Aa'isha رضي الله عنها have also been quoted⁽⁴⁾ when she said, "Usayd bin Hudhayr رضي الله عنه was amongst the best of people. He would always say, 'I have no doubts about being amongst the inhabitants of Jannah if I could

(1) Under the heading "Hadhrat Umar رضي الله عنه and Hadhrat Ali رضي الله عنه Distribute Everything in the Baytul Maal".

(2) Under the heading "The fervour that Rasulullaah ﷺ and the Sahabah رضي الله عنهم had to Spend in the Path of Allaah" and the subheading "The Incident of Hadhrat Ali رضي الله عنه and a Beggar".

(3) Under the heading "Hadhrat Aamir bin Rabee'ah رضي الله عنه Refuses Land" and the subheading "The Incident with another Arab".

(4) Under the heading "Imaan (Belief) in What is to Happen in the Grave and the Existence of Barzakh" and the subheading "Hadhrat Usayd bin Hudhayr رضي الله عنه Longs to be in One of three Conditions".

remain in one of three conditions. (Firstly) The condition when I am reciting Qur'aan or listening to it being recited, (secondly) the condition when I am listening to Rasulullaah ﷺ's sermon and (thirdly) the condition when I am present at a funeral. At every funeral I have been, I have thought about nothing other than what will become of the deceased or where it is heading."⁽¹⁾
